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MOODY MONTHLY

Published on the 25th of the month preceding date of issue. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comments on current events and conditions; inspirational verse and selected miscellany; catholic in spirit and outlook; evangelical and evangelistic; contending for the faith delivered once for all to the saints.

WILLIAM CULBERTSON, Editor
ERNEST D. CHRISTIE, Publication Manager

Vol. 49

May, 1949

No. 9

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May, 1949

In This Issue

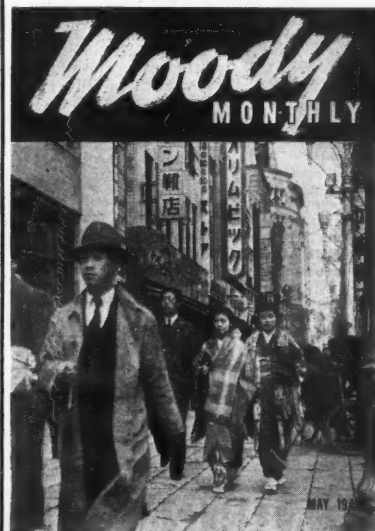
There comes a time in every Christian's life, as he looks at the world about him and its need, when he becomes so burdened that he can no longer restrain his lips from speaking and his hands from writing the burden that is upon his soul. Such, we believe, is the case in regard to Dr. Wilbur M. Smith, whose article, "Brief for Christianity," strikes deeply into the heart of the thinking of those who do not know our Lord Jesus Christ. In a careful, sympathetic way, he helps them move forward from their uncertainty to the Saviour. It is an article that should be read carefully and distributed widely. The article can be obtained in booklet form from Moody Press, 153 Institute Place, Chicago 10, Ill., at 10 cents a copy, \$1.00 a dozen.

One of the messages that seemed to have especially great power and strong usefulness at the 1949 Founder's Week Conference of Moody Bible Institute was S. Maxwell Coder's address on "The Sin of Prayerlessness." Found on page 627, it is recommended reading.

There are some startling theological divergences between the liberal forces in America and Europe. The opinions of the Federal Council of Churches are in many cases not subscribed to by leaders of the European Ecumenical Movement. These differences should be noted and understood by United States evangelicals, and it is for that reason that we are glad to have Dr. Carl F. H. Henry's article, "Evangelicals and the Ecumenical Movement," in this issue.

Television is becoming an increasing problem in Christian homes. It is, like most things, either an instrument for good or for evil, depending on its use. We hope that this month's article, "What Shall We Do with Television?" on page 333, will help people's thinking about these matters.

THIS MONTH'S COVER



★ Japanese and western dress mingle on the Ginza, Tokyo's Fifth Avenue. Will the new order in this land be swayed by Christ or by Communism?

613

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Out of the MIXING BOWL

MRS. WILLARD ALDRICH

Which Way to Heaven?

MOMMIE was rocking Taddie to sleep for his nap. Sitting there in the low white rocker alongside the crib and looking out the window, she enjoyed the beauty of the new fallen snow. How it heaped itself upon the bushes and trees until the least twig wore its mantle of fluffy whiteness!

In the distance, beyond the tops of the apple trees, loomed Mt. Hood. The sun which lined the orchard with twisty black shadows on its blanket of snow gave a shining majesty to the mountain sparkling white against a blue sky.

Enjoying the beauty of it all, Mommie rocked on and on long after little Tad was sound asleep. Suddenly she remembered a summertime conversation about this same mountain. Two years ago, it was, when Becky was four.

It was late afternoon and dinner was just waiting for Daddy to get home. The twins, Annette, Becky and Mommie were sitting out on the grass at the turn of the driveway, watching down the road.

Snuggling close to Mommie, Becky and Net talked a bit. (So nice to find a bit of time for talking.) The beautiful mountain, with only a cap of snow at this season, was spoken of. The children gazed at it in silence and then Becky asked, "Is that the way to heaven?"

It was no wonder she thought it might be. The clean sweep of the mountain ascending up to the shapely peak looked as though it might lead to a stepping off place right into heaven.

And now this winter day it was even more convincing! The cleanness, the shining of it—would one be any nearer God if one climbed to the top?

The struggle of the climb, the glory of the mastery of the mountain, the triumph over the difficulties with all the self-denial and persistence it would take—Is that a picture of the way to heaven?

The way to heaven leads up a hill, that's true, but it's only a low hill and not a beautiful one. And on the top of the hill is a cross. And on the cross is a Man . . . the Son of Man . . . the Son of God who bears the sin of the world on Himself.

This monthly feature appears simultaneously in *MOODY MONTHLY* and *The Doorstep Evangel*, which is published by Dr. Willard M. Aldrich, Box 1, Vancouver, Wash.



The way to heaven is by that One, for He said, "I am the way, the truth and the life: no man cometh unto the Father but by me."

No, we do not stride up to heaven's gates, triumphant in our efforts. We do not master the difficulties along the way and then be ushered in with a burst of glory. Neither do we stand on the summit of our own attainments, marveling at the way we have come.

The way to heaven is by way of the cross. The attainment was His, the difficulties of the way and the contrasting triumphant glory were His—ours is only to accept what He has done for us.

No, Becky, the way to heaven is not by way of a mountain, but rather by way of the cross.

"THOU REMAINEST"

Disappointment lies ahead if our hearts are filled with the love of persons and things. Old family places have to be sold, and new owners alter the old homes and cut down trees until the whole lovely scene is changed. Friends become separated by distance, and can no longer have the free and happy interchange of thought that used to bring renewed strength and courage. Landscapes that we loved are cut to pieces by new roads, their beauty is commercialized, and the once restful silence is broken by the stream of tourists' cars. An organization that we have loved and to which we have given some of the best years of our life may be dissolved, or harder still, our own relationship with it may be broken under trying circumstances. Or the very foundations of life may be shaken as that last enemy, death, forces his way into a happy home.

But are we not to enjoy the lovely things of life and allow our love for one another to increase with the years? Certainly we are to receive with thankful hearts the countless joys of a Christian home, the wholesome pleasures of music and literature written under God's good hand, the songs and colors of birds, the scents and hues of flowers, the varieties of food made to suit our varied tastes, and many other blessings. But when these things are taken from us, one by one, we shall be overwhelmed and give way to disillusionment and discouragement unless the source of our peace is in God Himself. "They shall perish; but thou remainest" (Heb. 1:11).

There is room in any heart for a tender love for wife and children and friends, for a thankful appreciation of the beautiful, if the love of God is given first place. His love, shed abroad in our hearts, will not exclude legitimate love, but will only sanctify that which is right. Our peace and joy will be sure and lasting if we can sincerely say, "All my springs are in thee" (Ps. 87:7).—*Sunday School Times*

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4 That thou mightest taint of those things, has been instructed.

The birth of J Baptist and

5 THERE was a certain priest named Herod, the course of A- was of the day her name was 6 And fore

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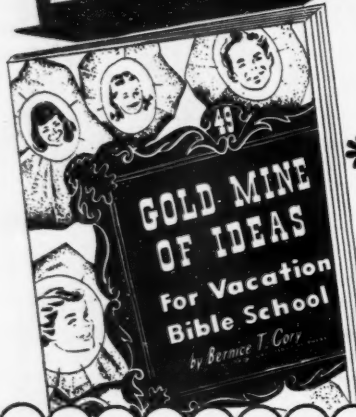
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Our Moody Readers

Why Do Our Children Miss the Way?

For some time past, I have been intending to express to you the warm feeling I have come to have for the MONTHLY. It seems to have something that appeals to me as an average, "run of the mill" Christian layman; something that meets me where I live, in the problems of everyday living in a complex world; not getting radical on any one phase of Christianity, but presenting the Christ all sufficient for every need of our lives. I do appreciate it and thank you for the influence in my life. . . .

But to get to "brass tacks," the thing that really triggered off this epistle is the article in the November issue, "Why Do Our Children Miss the Way?" This is truly a God-inspired article and I sincerely believe that it gets to the root of the matter. My own experience bears this out. There are four of us children. Our parents are European immigrants (Dutch), and although they lived through the years a sort of up and down Christian life, the one thing we never got away from, whether they were close to God or far away, was respect for authority, unquestioning, whether it be of parents, teachers or God. I do thank God for that. It seems to be so much easier for God to work in a heart that has this basic principle.

We lived remote from a fundamental church, so we attended a modernistic one, with my parents pointing out errors in teaching. When God saved me I had never been to a revival or evangelistic service; but, thank His name, He talked to me through many other things, and I believe that this principle of obedience to authority made it possible for Him to reach my heart. The decision blank in a Gospel of John crystallized my decision at the age of sixteen. My brothers and sister also were led to Him. . . .

NYACK, N.Y.

A GRATEFUL READER

Tibetan Facts

... Fine as it is ("Tibetan Land of Mystery and Sorrow," March issue), I cannot conceive of an article so all-inclusive in scope as from Assam around the southern and eastern borders of Tibet, that fails to mention that great missionary achievement of J. Russell Morse family in the upper Makong, Salween and Irrawaddy River valleys of Chinese Tibet and Burma—"where China, Tibet and Burma meet."

In the seventeen years from 1929 to 1946, they have a record of sixty-seven churches of native Tibetan and Lisu Christians, with over seven thousand baptized believers in Christ. In less than two decades they have done more on the border of Tibet for Him than the records show for all the years of missionary effort before them (by anyone).

God has blessed their efforts beyond their wildest dreams, and because they are thoroughly consecrated to Him, the Holy Spirit has opened doors for them which would not have been opened had they not pursued the course they did in 1927. . . .

The Morse family was home on fur-

rough last year after a continuous residence on the field of the ten years previous; they are now back on the Tibetan border.

MOBILE, ALA.

GRACE S. BARNETT

Encouragement

I have been wanting to write you for long.

Words fail me when I seek to express my high opinion of your publication. I do not know of anything that can equal it. I do not exaggerate, nor do I wish to flatter; please believe me.

First of all, I desire to commend you warmly for your courage in attacking problems of the day which others perhaps are inclined to avoid. I have in mind at the moment your article on birth control some time ago, and your present campaign, via the editorial page, and the body of the journal as well, to arouse the Lord's people to the dire need for preaching and teaching that will strike at the dreadful conditions prevailing today in even the so-called good churches. . . .

I am grateful to the dear Lord and you for the fine, straight-hitting articles in your editorial section of the February issue on Christian ethics and discipline. . . . In a somewhat different vein, there is the beautiful article on Christian scholarship in your March editorial department. Fine, excellent—and most encouraging. . . .

And now . . . may I offer the thought that we preachers should begin a campaign against "little things." For example, why should we avoid like the plague any mention of the sin of tobacco use? It is sin, for it is certainly unrighteous to use the stinking, poisonous stuff—and, above all, it is unrighteous to be a slave to it. And God tells us that all unrighteousness is sin. Then there is the matter of Christian women's using rouge, paint, wearing bobbed hair, "over-exposing, or revealing" clothing, especially in the matter of the disgraceful excuses for garments that are called bathing suits today. Then, what of the matter of mixed bathing by Christians? Am I prudist? Am I evil-minded? I do not think so. Does not our God speak very definitely on this subject of modesty, both in apparel and in manner? Did not the world itself, until a generation or so ago, look askance at bobbed hair, painted faces and short skirts? Have we Christians, instead of being an example to the world, now let the world become an example to us? Are we being conformed to the world instead of being transformed by the renewing of our minds? . . .

BROOKLYN, N.Y.

MEYER MARCUS

Apropos of your editorial "Call for Consultation" in a recent issue, I too think, and have thought for a long time, that fundamental Christians might try acting like Christians for a change and thus give non-Christians and modernists a practical demonstration of Christianity instead of the opposite. . . .

REGINALD WESLEY MARTIN
BERRYVILLE, ARK.

It seems to me that your magazine is the finest vehicle we have in the nation

Moody Monthly

today when it comes to reaching evangelical Christians.

CHICAGO, ILL. HORACE F. DEAN
Executive Secretary, Christ for America

Tastes Differ!

"KEYD to Christless Homes" (March issue) is a fabrication of half truths and a seemingly deliberate misrepresentation of the facts. Whenever we have a union of mammon and God, how can we reach a Christ-glorifying conclusion?

So you do not hear the "ack-ack sound effect of a machine gun," but is there any basic difference between that and the strains of the pagan love song which is now coming across this commercial station to "reach the unchurched with the gospel"?

Then, for the standing "joke" of the Twin Cities: the "most popular cowboy singer in that part of the country." He is not a cowboy to begin with, he is a hillbilly, and he is far from being the "most popular" in this or any part of the country . . . and furthermore, I do appreciate good western music, but to say it is "only a difference in the taste of the individual listener" . . . my aching G.I. back, if anyone has that kind of taste in music the person must have, figuratively speaking, drunk a scalding hot cup of coffee first and seared whatever taste buds he may have had.

MINNEAPOLIS, MINN. DONALD E. NELSON

Are we to bait unbelievers to hear the gospel by giving them something worldly? Better check on station KTIS, Minneapolis. There is a station reaching out for God.

HECTOR, MINN. ROY N. WEBERG

A Christian radio station must be characterized by more than the absence of advertising such as, "The beer that made Milwaukee famous," or serials on crime and triangle love affairs. As for "Beat me daddy eight to the bar," poor daddy gets beat over KEYD as much as any station in the country.

How much profit is there in operating a station that men may listen to "without embarrassment" if no positive testimony is maintained? Minneapolis station WDGY has more gospel than KEYD, and it makes no pretense of being Christian.

ALLEN FADEL AND R. OLSON
MINNEAPOLIS, MINN.

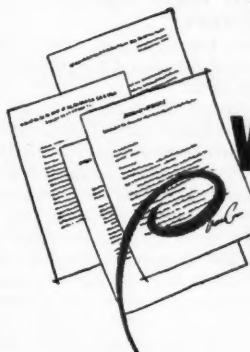
Public Library

I never was a subscriber to your magazine, but have read it here in the public library, and I really like it too, because it is true to the faith. I admire a magazine that is *fundamental* and believes the Bible to mean "literal" what it says . . .

FORT WORTH, TEXAS RAYMOND MURRAY

MOODY MONTHLY exercises a valuable ministry among the personnel of this base, and the copies are put to good advantage in spreading the news of the gospel. Many thanks to the unknown donors, and trust that the Lord will bless them abundantly.

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Communists Move Against Church Groups

Behind the Iron Curtain, Communist strategy against organized religion is becoming more clear.

Cardinal Joseph Mindszenty, leader of Hungary's six million Catholics, is under sentence of life imprisonment for plotting against the Communist-dominated government. Bishop Lajos Ordass, leader of the Lutheran Church in Hungary, is serving a two-year prison sentence on charges of illegal currency operations, which Protestant leaders say are false. Thirteen Protestant clergymen in Red-controlled Bulgaria are also under sentence. Other church leaders have been arrested, and religious restrictions in Communist-dominated countries are being drawn more tightly.

Thus this May, exactly four years after the end of World War II in Europe, it seems clear that Russia has begun an all-out offensive against religious groups—Catholic and Protestant, liberal and evangelical.

Against each group, the method of attack is the same: arrest of key church leaders on charges of treason, espionage, and black market operations; periods of official "questioning"; and finally public trials at which defendants present apparently voluntary confessions detailing their crimes and asking for opportunity to repair the damage they have done to the state.

Catholic Cardinal Mindszenty's confession of attempts to "overthrow the republic" and various black market operations were particularly striking in view of his outspoken opposition to the Communists before his arrest. Not only had he refused a safe conduct out of Hungary, but shortly before his seizure he had warned that any confession on his part would be obtained only by force or trickery. By arresting the pope's representative in Hungary, the Communists indicated their willingness to attack the highly organized Roman Catholic Church, which claims forty-two million of the eighty million persons in the cluster of European countries dominated by Russia since the end of the war.

Of even more interest to evangelicals—although attracting far less attention in the press—is the trial of the fifteen Protestant pastors in Bulgaria, including four members of the supreme council of the United Evangelical Churches in that country. Charged with such crimes as treason, espionage, black market operations and even rumor mongering, all fifteen "confessed" to the court after pre-trial examinations.

In their statements several of the confessing pastors charged they had used church connections in the United States to pass along secret information harmful to their countries. Such charges were immediately denied by the officials in this country who had been named in their testimony. Four defendants, the heads of the Congregational, Baptist, Methodist, and Pentecostal denominations, were sentenced to life imprisonment, while nine associates received sentences of from five to fifteen years. Two received suspended sentences.

Apparently keeping in mind the saying

about the blood of the martyrs being the seed of the Church, the Communists have in these instances carefully refrained from executions. Church leaders are nevertheless steadily being removed, and relentless pressure is being applied against all church groups which will not yield to Communist control.

Catholic Persecution Condemned

"If the Roman Catholic Church wishes to enjoy freedom to propagate its views in Communist-controlled Hungary, it should be willing to grant Protestants and others equal rights in countries under Roman Catholic domination." This is the view of the American Council of Christian Churches recently expressed as part of a formal statement in condemning the treatment accorded Cardinal Mindszenty by the Communist-dominated Hungary government.

In its statement, the Council called attention to what it called the "glaring inconsistency" of the Roman Catholic Church in failing to grant religious liberty and equal rights before the courts to Protestants in countries which are predominately Roman Catholic.

Citing countries where persecution is most severe, the Council said:

"In Italy under the Concordat which the Pope signed with Mussolini, and which is still in force, Protestants are constantly discriminated against, and are not given equal legal and marital status with Roman Catholics. Converts to Protestantism are often shamefully mistreated and, in the instance of priests who leave the church, are practically barred from public employment.

"In Spain Protestants are looked upon as outcasts. Full religious liberty is unknown, and it is a crime to give out religious tracts and Scriptures. Protestants are discriminated against when seeking employment. They are also denied the right of opening new meeting places or of gathering in private homes for worship. Their places of worship have frequently been violated."

The statement also pointed out that in Mexico and certain South American countries infuriated mobs led by Roman Catholic leaders have on occasion stormed Protestant churches and missions, and have done violence to workers, converts, and the buildings.

"By such practices, the Roman Catholic Church has weakened the front that might have been presented against Communism," the Council asserts.

Announce Stony Brook Scholarship

A new scholarship to be awarded yearly to a young man of high school age has been announced by Dr. Frank E. Gaebelin, headmaster of Stony Brook School, Long Island. Applications will be considered from young men in public or independent schools in the United States who have completed the eighth grade, but who have not entered the eleventh grade. The candidate must not be more than sixteen years of age on October 1 of the year of his application.

The scholarships are to be given on the basis of intellectual distinction, outstanding character and potential leader-

Moody Monthly

ship. It includes tuition and board and room up to \$750. If the student maintains a satisfactory average while attending Stony Brook School, he may keep the scholarship for additional terms.

Applications for the 1949 scholarship must be made by June 1. Details may be obtained by writing Dr. Frank E. Gaebelin, Stony Brook School, Stony Brook, N.Y.

Televise Gospel Film

Television enthusiasts in Chicago's bars and taverns, as well as those in private homes, were startled recently to see the story of a hopeless drunkard's conversion flash across the screen. What they saw was the television premiere of "Out of the Night," powerful documentary-type film centering about a Skid Row conversion at Chicago's Pacific Garden Mission.

The response was amazing, according to the program director of radio station WBKB, which showed the film. More comments by far were received from listeners than for any previous program not soliciting letters.

The film tells the story of a young advertising executive who becomes an alcoholic under pressure of business and financial worries. Hearing the gospel message at famed Pacific Garden Mission, scene of the conversions of Billy Sunday and Mel Trotter, he turns to Christ for salvation and is later influential in leading his wife to the Lord.

Church Goes All Out for Missions

"Why should anyone hear the gospel twice before everyone has heard it once?"

Members of the People's Church, Toronto, Canada, answered this question in 1948 by giving \$4.50 to missions for every dollar spent at home.

An audit of the church's books at the end of the year showed \$149,000 given for missions as compared with \$33,000 spent in operating the church and carrying on its local work. According to the financial statement, 1948 was the greatest year in the history of the People's Church.

Encouraged by this record, the church meanwhile is making arrangements to send out thirty-eight new missionaries this year in addition to the two hundred it supported last year. More than \$20,000 will be given for the first year's personal allowances alone. The first missionaries of this group have already left; others are leaving, and it is expected that all will be gone by the end of the year.

Eventually, Dr. Oswald J. Smith, pastor, hopes that the church will be supporting five hundred missionaries.

Holiday Made Christian

When the world "takes over" a Christian holiday—that's not news. But when a secular holiday is made a time for spiritual growth—that's a different story.

This year, Gordon College of Theology and Missions (Boston, Mass.) made Washington's birthday the occasion for revival and dedication among young people. Some decisions for Christ and many dedications were reported.

More than 450 high school students from the Boston area heard studies in the

afternoon on "Science and the Bible," "Practical Christianity," "Profitable Bible Study," and "Profitable Prayer Life." After a buffet supper, they saw a government film and heard a gospel message.

Britons Respond to Gospel

Bombed, rationed, torn by changes in government and loss of empire, Great Britain has been severely tested during and since the war. Religious leaders are concerned about empty churches and even more so about empty lives and seeming indifference to the things of Christ.

A short time ago, Dr. Cyril Garbett, archbishop of York, deplored the fact that many Britons "dismiss Christianity as a dead or dying superstition." He added that along with decline in Christian faith is decline in morals, and pointed to Britain's 52,000 divorces in 1948, the increase in convictions for crime, and the oft-heard complaint that old English virtues of honesty and truthfulness have lost their ancient place.

But there is another side to the picture. That Britons still respond to the gospel was clearly demonstrated when more than 700 professions of Christ were made during a series of meetings conducted by Dr. William Ward Ayer, popular minister of New York City's Calvary Baptist Church, who preached to about 50,000 people in fifteen centers.

High point of the tour was a meeting in the Odeon Theatre in Glasgow. The entire building—including the stage—was packed with more than 3,000 people. When the invitation to accept Christ was extended, over 200 stood up. Five of the regular theatre usherettes were among those who definitely acknowledged Christ.

Missionary Offering Yields \$50,000

Although contributing heavily to various phases of their church, including a \$300,000 educational building program, members of the First Baptist Church of Little Rock, Ark., dug a little deeper into their pockets recently and in a single Sunday came up with \$50,000 for foreign missions.

This special offering began with a \$10,000 gift from a layman who was burdened for missions. Other gifts poured in. A widow gave ten one hundred dollar bills; a deacon extended the loan of his home and borrowed \$500, which he gave; another man gave the last \$100 he had in the bank; a woman contributed her diamond ring; and a little girl brought \$11.06, every penny she had.

This offering is believed to have set a new record for missionary giving in the church's denomination.

Japanese Ask for Bibles

Since the close of World War II, approximately a million Chinese civilians and soldiers have received Gospels of John in their native tongue, gift of the Pocket Testament League of New York.

Now the League, with the approval of General Douglas MacArthur, is beginning similar distribution in Japan. Fifty thousand copies of the Gospel of John and 5,000 New Testaments are being used to

begin the distribution.

Voicing approval of the work, MacArthur said, "There is great demand by millions of Japanese who have become interested in Christian principles following establishment of freedom of religion in Japan."

Glenn Wagner, foreign secretary of the Pocket Testament League, said General MacArthur confirmed "the many reports . . . from missionaries in Japan that there is in that country an intense wave of interest in the Christian religion, and a demand for copies of the Bible, New Testament, and any portions of it or literature about it, that is many times the supply on hand or in sight." He added the hope that "Christian people of America will quickly provide the funds [for] not one but many millions of Gospels and Testaments for the Japanese people."

Plan Life of Christ "Comic"

In a bid for the attention of children, the Catholic Church published the life of Christ in "comic-book" form last month, under the auspices of the Roman Catholic Catechetical Guild.

Although Bible stories have been presented in this fashion before, no previous editions have appeared simultaneously in so many languages. A half million copies were planned for April publication in English, Chinese, Japanese, Korean, French, Spanish, and Ukrainian. It was expected that 75 per cent would be sold before they appeared on the market.

Missionary Plane Makes Last Flight

To Lutheran missionaries and other Christians in China, the name of "St. Paul"—in quotes—stands for just one thing: the large C-47 transport plane operated in China by the National Lutheran Council.

Since July 4, 1946, the ex-army transport had airlifted hundreds of missionaries to their mission stations, and more recently snatched several thousand foreign and Chinese Christians from danger zones to places of safety. The "St. Paul" had a record of at least one take-off under Red fire and several narrow escapes from capture.

On the job as usual one morning in February, the "St. Paul" encountered heavy fog above Kweiyang in southwestern China. In an attempt to land in a little used field, the plane came to an abrupt stop when the right wheel struck a huge stone. A few seconds later, it was resting on one wing, with one engine torn off and a propeller digging into the ground.

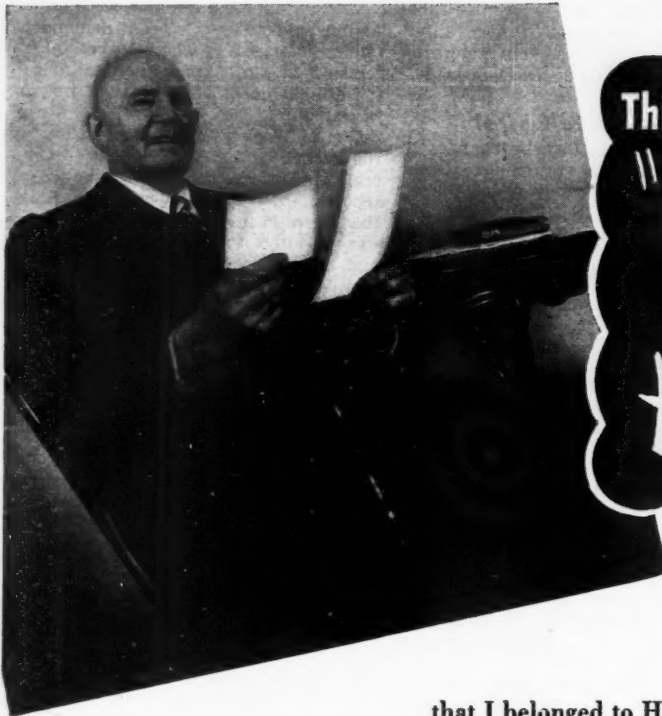
The crew and three passengers were unhurt, but the "St. Paul" was so badly damaged that plans were made immediately to purchase another plane.

The busy C-47's last mission was the delivery of 5,000 pounds of Bibles in Chengtu. Another load was to have been picked up at Kweiyang.

Bible Institute Planned for Paris

Paris, France, noted for its art and fashion, sidewalk cafes, and night life, may soon be known in evangelical circles

[Continued on page 681]



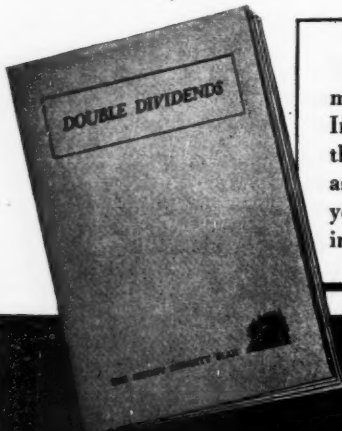
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Editorials

A Ministerial Problem in Which Laymen Are Involved

Most of the churches which use a service of ordination for the setting apart of men for the ministry have seen fit to include two vows which may at first blush seem contradictory. However, these historic questions are based upon the Word of God and are both necessary to a well-rounded and God-honoring ministry.

We quote from one ordinal:

"Will you be ready, with all faithful diligence, to banish and drive away from the church all erroneous and strange doctrines contrary to God's Word . . . ?"

"Will you maintain and set forward, as much as lieth in you, quietness, peace, and love, among all Christian people, and especially among them that are or shall be committed to your charge?"

Having assented to such questions, the minister is duty bound to attempt, under God, to fulfill the pledges made. The layman is tremendously involved in how scripturally his pastor observes these vows. As a matter of fact, the minister's action here may go far in determining the kind of Christianity which the layman espouses.

As is evident in the conjunction of two such pledges, there is a danger in either one of two directions. The extremes may be stated as a spirit which is cantankerous, spiteful, petty, in a selfish insistence on one's own pet plan as over against a jolly, good-natured, doesn't-matter-what-you-believe attitude on the other. That some have identified the former with contending earnestly for the faith is undoubtedly true; it is equally true that many have identified the latter with Christian charity. Both extremes are wrong.

The balance in the Word of God is clear: "... speaking the truth in love" (Eph. 4:15). There is no hesitation on the part of holy men to unite by the Spirit of God: "The Lord's servant must not strive, but be gentle towards all" II Tim. 2:24, A.S.V.), and "... contend earnestly for the faith which was once for all delivered unto the saints" (Jude 3).

This line of truth was brought to mind recently, and we wrote a letter as follows:

"I know that there are a number of us

who have a burden upon our hearts that there shall be a fuller living of the Christian ethic on the part of those who profess to be children of God. The necessity for the backing of belief with life is so well established in the Word of God as not to need any proof. I presume that many of us have our difficulties because we do not keep in proper balance the fact that we should speak the truth, on the one hand, and that we should speak the truth in love, on the other hand. Certainly our fathers saw the need for an emphasis in both these directions, for all our ordinals and manuals include promises to drive away all erroneous and strange doctrines, and to maintain and set forward, as much as is possible, kindness, peace and love among all Christian people.

"It seems to me that there is a real danger that an individual will forget one of these very important elements in his insistence upon the other. Of course, it is not up to us to direct other Christians, except insofar as they may be openly and avowedly disobedient to the specific injunctions of the Word of God. May God help us to keep our equilibrium, and therefore to fulfill that which certainly does not need to be contradictory.

"... It is my conviction that there is a tremendous weakness in much of present-day Christianity, not simply in the failure to express in life what is held doctrinally, but also in the failure to insist upon an absolute conformity to the doctrinal standards of the respective denominations. In the former case, there may be self-deception; in the latter case, of course, there is self-destruction, if the article of faith involved is foundational.

"As you have written, may God give us courage in this day to be absolutely loyal in every respect to the whole counsel of God."

It seems to us that members of a local church bear a definite responsibility to evaluate according to the Word of God the actions of their pastor in this regard. But let us all remember—both pastors and people—that there is a balance necessary. Unkindness, churlishness, boorishness or uncharitableness is not to be commended even though the truth is spoken. Remember also that spinelessness, firmlessness or lack of conviction parading as

love is a sham. The former is embryonically the heresy of the Pharisees—a devotion to phraseology devoid of heart. The latter is embryonically the heresy of the Antinomians—an indifference to truth in the interests of sociability.

When censure is necessary—and sometimes it is: witness our Lord's actions and words—may God help us to speak with broken hearts. May our love be true, having as an integral part faithfulness, which will always insure our devotion to speaking forth and standing for the whole counsel of God.

This day calls for two purities which are at heart one: purity of doctrine and of life. Sound words untranslated into life are our condemnation. Specious love unconcerned about the truth is sedition against the Lord Jesus Christ.

Television

That television is destined to make a tremendous impact upon the life of Christians seems assured. Ever widening circles of believers are beginning to introduce these new machines into their homes. And thus far no important voice has been raised proscribing television as a device of Satan. Such voices might have been expected. But as the editor of the *Gideon* magazine wrote recently, radio also was once credited to the devil, but the scores of souls who were converted through gospel radio messages last week may be forgiven for taking a different view. Like books which can be both good and bad and the Christian home selects the good ones, and like radio programs which are both good and bad and the good ones selected, television seems to be taking its place without serious restraint in Christian homes.

This being true, how will this new age of television that is welling up about us affect our habits, our thinking, and our actions?

An important preliminary survey conducted by *Tide*, one of the important magazines of the advertising industry, indicates that television is already significantly changing the reading habits, living habits and many other habits of those who have sets in their homes. This survey is probably the most extensive of its kind that has yet been run on television.

The survey indicates that 80.9 per cent of those who own television sets go to movies less than they did before they purchased the sets; 92.4 per cent listen less regularly to the radio; 58.9 per cent read fewer books; 48.5 per cent read fewer magazines; and 23.9 per cent read newspapers less.

On the other hand, 72.1 per cent of the owners of television sets have children visiting in their homes more frequently now, and 76.8 per cent of the set owners have adults visiting them more frequently.

The impact of television on the home life of America is one of its most interesting and significant features. Whereas the automobile and the movies have taken people out of the homes by droves, television reverses the trend and brings them together in the evenings.

And the fact of more visitors in the home opens up great possibilities for

making more use of our Christian influence; let those who visit us see a real Christian family in happy fellowship together.

We are informed that several groups of evangelicals are experimenting with television as a means of evangelization, and gospel programs are to be initiated next year.

"In the final analysis, we must decide whether television will be our enemy or our ally. Satan will use television; Christians may use it."

Stewardship

We will be called to give an account of the material possessions which God in His grace and providence has given to us.

We are to give back to God as we have *purposed in our hearts* (II Cor. 9:7). The kind of giving that so often characterizes us really is the result of little thinking. We hear about some project and we say, "Well, I'll give to that." So when the plate is passed we put something on. We haven't really prayed. We haven't purposed in our hearts according to God's will.

God expects us to give, and just because we are engaged in a Christian ministry, so-called Christian service, that doesn't excuse us. As we earn we should be giving to the Lord.

Notice that the Scripture tells us *how* to give—not grudgingly. (If you look in the margin of your American Standard Version you will see "not of sorrow.")

In Mark 12:41 we read, "And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much." He beheld *how* the multitude cast money into the treasury. The Lord Jesus is interested in *what* people give to God; but He is not so much concerned about the amount we give as He is with *how* we give it. May God speak to our hearts about that. "God loveth a cheerful giver."

Jesus watched the poor widow as she cast in all that she had. You know how much she cast in, don't you? A quarter of a cent! It isn't the amount. It is first of all *how* you do it. And this poor woman couldn't have cast in her quarter of a cent without loving the Lord with *all* her heart, because she cast in *all* she had.

While there is no particular scripture for it, it seems a very logical conclusion that the amount we cast in is not as important as the amount we keep out and *how* we use it.

We're stewards. We're going to give account to God for the use of our money, our talents, and our time. May God teach us this.

The Right Spirit of Criticism

We are living in what is undoubtedly one of the greatest eras in world history. The challenge of the hour and the opportunities of the day are unsurpassed. In the forward sweep of the Church in the fulfillment of its mission, the demands upon everyone are so great that there is a human inclination to see if everyone else is pulling his load, a tendency sometimes to wonder whether all that could be done is being done in the most effective way possible.

So far so good; as we seek to help one another we strengthen the line. Institutions and organizations the world over have reason to thank God every day for the co-operation of fellow laborers who strengthen their hands. "The work is great," and though we be separated often one from another, it is of God and He will prosper it.

This is a voice then lifted for encouragement. Each one of us has his assigned place, each one of us may be used in the accomplishment of His purpose.

The tendency these days among fundamentalists toward self-examination is good. It is necessary that we be vessels "meet for the Master's use." But recognizing that each of us has much to correct and to confess in the presence of our Lord, let us not lose sight of the wonderful privilege that is ours in representing the Lord Jesus Christ on the earth today. If every word spoken in judgment and in criticism is spoken as in the presence of God, and to the end that a breach be healed and a brother helped, our self-examination will be for profit and progress. As we speak as the "oracles of God" and work as "laborers together with him," we shall see in our day "great and mighty things" that we have not known.

As Others See Us

Sometimes it is good for us to see ourselves as others see us. A recent visit to the United States by Alexander McLeish, veteran missionary observer, turns the spotlight on the Church in America to reveal a strange phenomenon. Writes Mr. McLeish in an autumn issue of *World Dominion*: "Since my last visit in 1940, the face of the country has been changed. I visited eight states, and was struck with the increase of shacks, trailer camps and suburban and rural slums."

"... Hundreds of thousands of families have been disintegrated and millions of new families have been set up under war-time conditions. The divorce rate has been steadily increasing. The absence of religious teaching in day schools, and the fact that the Sunday schools only reach half the children among these displaced people are also disturbing factors... Superficially it looks encouraging that over half the population belongs to some church, but on examination we find that the church members vary from 66 per cent in Rhode Island in the East, to 28 per cent in California in the West... Out of 19,000,000 church members (in six states I visited) more than two-thirds are Catholic or Jewish. Protestants were, therefore, only about 6,000,000 out of 30,000,000 people, or one person in five."

Wrong Audiences

"... There is no doubt that a great wave of evangelism is spreading over the country. This is so in the outstandingly evangelical churches, some of which are independent, and many attached to the different denominations... These are successful in filling their auditoriums, with the result that nearly all who attend are convinced Christians and strong supporters of foreign missions... It is doubtful whether much further evangeli-

zation can be done in these buildings, for they are packed with enthusiastic Christian congregations, and there seems no room for more than a few outsiders if any. Hence, it is strange to hear magnificent evangelistic challenges given to almost wholly Christian congregations. I had the impression everywhere that these sermons and appeals were being made to the wrong audiences. I also learned that some members of these congregations, subject to continual evangelistic appeals, are longing for solid teaching. Of course, this is provided in Bible classes, but these are not so well attended, and the tendency was for the members to go to other churches."

Mr. McLeish's comment is not idly made. How often we have noted the fine gospel sermons preached in the evening "evangelistic service" listened to by Christians who have heard the story almost too often for their own soul's good. There is a mighty place for the gospel message in the evening service, but sometimes, we think, it might be well to spend the time building up the saints to the place where they will carry the gospel message with them through the day and invite their unsaved friends in ever-increasing numbers to hear that evening evangelistic message.

International Conference

A recent communication from Switzerland to the editors reads as follows:

"In view of the urgency of the hour, Dr. and Mrs. Wasserzug, founders and leaders of the Bible School, Beatenberg, Switzerland, have felt led of the Lord to call an International Conference for World Evangelization to be held at Beatenberg, August 6-13, 1949. This will be a time set apart for waiting on God and seeking His will and way for the realization of world evangelization today. Speakers from U.S.A., Great Britain and the Continent will be present."

Death of Dr. Smith

Dr. H. Framer Smith, at one time director of the Pastors Course at Moody Bible Institute, died of heart trouble last January 9 in the Presbyterian Hospital, Philadelphia.

Well qualified as a Bible teacher, Dr. Smith held degrees of doctor of philosophy, theology, and divinity. He was graduated from Antioch College, Moody Bible Institute, Xenia Theological Seminary, Eastern Baptist Theological Seminary and Northwestern University.

For many years Dr. Smith conducted Bible conferences in both United States and Canada. He was also president of the Pennsylvania Bible Institute, and held the pastorate of the Reformed Episcopal Church of the Atonement, Germantown.

"Dr. Smith's thorough preparation, involving a working knowledge of more than a score of languages, admirably fitted him for his excellent ministry as an expositor of the Word of God," says Dr. William Culbertson, president of the Institute. "His students all loved him and highly regarded his ministry."

Brief for Christianity

By Wilbur M. Smith

A Message for Young Men

THE ONLY reason for my writing this message is that I couldn't help it. It is, in printed form, what I should like to say to a million men in our land, to each one personally, with no others listening to our conversation.

What I long to do is persuade men who, year after year, live without giving any serious thought at all to one by the name of Jesus of Nazareth, the founder of the Christian faith. I long to persuade men to give serious, honest, intelligent consideration to this person, Jesus, and to come to some definite conclusion regarding Him, and their relationship to Him, based, not upon the superficial, often inaccurate, and sometimes sneering references to Him in contemporary secular literature; not the mere echo of unbelieving professors, or skeptical thinkers, but the result of one's own unhampered, personal thinking.

I hope that what I have written will be of help to such honest men.

A scientist, working in his laboratory and coming upon a phenomenon not described in any textbook, certainly will not brush aside the evidence for the strange phenomenon he has noticed with the remark, "I am not concerned with this; I will go on as though I had not seen it."

Rather, as a true scientist, he will feel himself morally obligated to investigate this matter further, for he may be at the threshold of as great a discovery as the Curies were when doing their work with radium.

So likewise you and I, in this so-called age of enlightenment, of high literacy—you and I as honest men—at least owe it to ourselves honestly and carefully to consider, as far as we are able and without prejudice, the amazing claims of Jesus Christ—claims which, by the way, millions have accepted with uniformly startling results in their lives and hearts.

The latest edition of the *Encyclopaedia Britannica* gives twenty thousand words to this person Jesus, and does not even hint that He did not exist—more words, by the way, than are given to Aristotle, Alexander, Cicero, Julius Caesar, or Napoleon Bonaparte. H. G. Wells spoke blasphemously concerning Jesus, yet he was compelled to give Him ten pages in his *Outline of History*, never questioning the fact that there was such a person.

In fact, so significant was the advent of this person in the history of the human race that for the last fifteen hundred years the entire Western world dates every event, from the dawn of human history down to the present hour, by phrases that definitely relate them to His birth. No one today locates in time any event preceding the birth of Jesus without placing after the figures for the year, "B.C.," which, of course, stand for "before Christ." Among Gentiles today, no court document, no newspaper, no letter, no deed carries any date that is not controlled, whether they are used or not, by the letters "A.D.," the abbreviation for the Latin phrase *Anno Domini*, meaning "the year of the Lord." Every textbook of history in the whole Western world, every dated page, bears testimony to the certainty of the appearance in this world, some nineteen hundred years ago, of one by the name of Jesus, who later was called the Lord.

With the historical reality of Jesus a settled matter in our minds, we next ask ourselves, What kind of a person was this Jesus, the most famous and most discussed person in the whole vast history of the human race? To answer that question, we must first consider another—What records do we have from which to study the life of Jesus?

The Historians Are Right

In the book called the Bible, we have four books, called "Gospels," written by four men bearing the names, respectively, of Matthew, Mark, Luke and John. These are the only records we have of the advent, life, teaching, work, character, death and resurrection, and ascension of Jesus of Nazareth (with, of course, the few references to the life of Jesus on earth that appear in the later epistles of the New Testament).

This being true, the question which grows increasingly important in these critical days is, Are these records valid? Are they trustworthy? Are the pictures of Christ they present dependable?

It is now generally acknowledged that the first three Gospels were written, all of them, before the year A.D. 90, i.e., within sixty years of the death of Jesus. Most scholars believe that the first Gospel, by Matthew, was written by a disciple

of Jesus, who was an eyewitness of what he wrote. Mark's Gospel is placed, in time of composition, even before the writing of Matthew. Both of these may have been produced within thirty years of the death of Jesus. Thus, unless they are deliberately deceptive—and no one argues that today—they ought to carry great weight, when one is considering their historical value.

The pages of the Gospels contain scores of references to geographical locations, all of them substantiated by what is known of these areas. They contain innumerable references to and brief descriptions of contemporary characters, such as Ananias, the Herods, Pontius Pilate, and Tiberius Caesar, not one of which can be shown to contain historical errors.

These Gospels were written in an age of superb historical composition. Among contemporary historians were Tacitus the Roman, Strabo the Greek, Plutarch, the



greatest of Roman biographers, and by far the greatest of all ancient Jewish philosophers, Flavius Josephus.

A distinguished professor in one of our most liberal seminaries, Dr. Ernest Findlay Scott, of Union Theological Seminary, New York, acknowledges, "If our Gospels had not been Christian writings, they would have taken their place as admirable examples of Jewish historical literature; and there is no just reason for denying their historical character because they deal with the acts of Jesus and not with those of Herod, or Ananias the high priest. . . . The chief interest of the Gospels is historic."

Professor Eduard Meyer was generally recognized as the greatest authority on ancient history of our century (of the University of Berlin), and was, one regrets to say, not at all a believer in what we call evangelical Christianity, and therefore his verdict cannot be said to have been given in an attempt to defend the doctrines of the Christian faith. He says, "It is evident that for our history of Jesus we have by no means to reckon merely with representations of the records of the second apostolic generation, but are taken back far beyond that into the midst of the first generation—people who personally had known Him intimately and still preserved a lively recollection of Him; and that these old recollections lie under our eyes in manifold forms . . . there is no ground at all for refusing to accept these oldest traditions as historically trustworthy in all essentials, and in their chronological ordering of the history."

The point we are making here is that the records which we have of Jesus can be believed, without hesitation. They are historically trustworthy. Their statements of fact can be depended upon.

What Jesus Was Like

Many characteristics of Jesus were displayed in His three and one-half years—years of teaching, of relieving distress, of healing the sick, feeding the hungry, comforting the sorrowing, praying, preaching, living the life of a true human being, condemned and dying, and rising again. But everyone will agree that the outstanding characteristic of Jesus' earthly life was the one in which all of us acknowledge we fall so short, and yet which at the same time all men recognize as the most priceless characteristic any man can have, namely, *absolute goodness*, or, to phrase it otherwise, perfect *purity*, genuine *holiness*, and, in the case of Jesus, nothing less than *sinlessness*.

Let us hear some of the strange testimonies concerning Jesus.

Judas Iscariot just before he committed suicide, after betraying Jesus, said, "I have sinned, in that I have betrayed innocent blood."

Pontius Pilate, who, as a Roman officer, for years had been passing verdicts on the innocent and the guilty according to Roman law, after a thorough investigation of the charges against Jesus and frequent interrogations of Him, repeated again and again, "I find no crime in Him."

The apostle Peter, who had lived with Christ for practically all His three and

one-half years of ministry on this earth, thirty years after the ascension of Jesus, said that He was "without blemish and without spot"; and that He "did no sin."

Jesus Himself said that everything He did pleased the Father, and that Satan had nothing in Him. A voice from heaven, certainly the voice of the Father, said of Christ, "This is my beloved Son, in whom I am well pleased."

Fifteen million minutes of life on this earth, in the midst of a wicked and corrupt generation—every thought, every deed, every purpose, every word, privately and publicly, from the time He opened His baby eyes until He expired on the cross, were all approved of God. Never once did our Lord have to confess any sin, for He had no sin.

Here was one who, as Dr. Schaff said, never put Himself in the attitude of a sinner before God; never shed a tear of repentance; never regretted a single thought, word, or deed; never needed or asked divine pardon; was never concerned about the salvation of His own soul; and boldly faced all His present and future enemies in the absolute certainty of His spotless purity before God and man. This in itself lifts Him above the level on which humanity has lived since the dawning of history. Surely here is an unusual person!

Leaders of thought in every age unanimously acknowledge the unique sinlessness of this person Jesus. Even David Strauss, the bitterest of all opponents of the supernatural elements of the Gospels, whose works did more to destroy faith in Christ than the writings of any other man in modern times—even Strauss, with all his slashing, brilliant, vicious criticisms, and his sweeping denials of everything partaking of the miraculous, was forced to confess toward the end of his life that in Jesus there was moral perfection. "This Christ . . . is *historical*, not mythical; is an *individual*, no mere symbol. . . . He remains the highest model of religion within the reach of our thought; and no perfect piety is possible without His presence in the heart."

What Jesus Said About Himself

For a moment think now of the claims which this person Jesus made for Himself.

He said that the Father sent Him. He declared that He came down from God; that the words He spoke, God had actually given Him; and that everything He did, He did according to the commandment of God. In fact, He said that He and God were One. He went even further than this, and said that no man could know God except as He, the Son, revealed His Father, and that no man could come to God except through Him.

Now, what do you make of these statements? What do you make of the daring, the seemingly sheer egotism of a man talking like that? This is the person Jesus of whom all ages confess that He was a man of sinless character, wholly approved of God.

Moreover, the Lord insisted that He Himself would be the final Judge of all men, their acts and their words; and that this verdict would rest ultimately upon what they did with Him. No other man

in all the world, in his right mind, has dared talk like this; and as we hear His words one of three conclusions must be reached. Either He was a liar and knew it, or He was self-deceived and believed things which were nonsensical, or He was telling the truth.

Now, one thing about Jesus is that He was no liar. He condemned falsehood; He lived the truth; He claimed to be the truth incarnate. Falsehood He loathed. No one can ever honestly accuse Him of lying. He certainly was not a deceiver, when His own enemies said, "Never man spake as this man."

If He were self-deceived, He would not deserve to be the joyfully acknowledged leader of millions and millions of men and women through the ages. He was not deceived in the prophecies He made concerning the fall of Jerusalem; He was not deceived concerning the prophecies He uttered regarding His own death. He did not reveal Himself to be an unbalanced man as He went around doing good.

There is only one other conclusion to come to: this man Jesus was speaking the truth. The dual question Jesus asked while on earth is still a living question—"Which of you convicteth me of sin? If I say the truth, why do ye not believe me?"

Here is a tremendous option. In this matter must we not come to a decision? There are the words Jesus uttered. This is the kind of man He was. What do you think of these words? They cannot honestly be brushed aside. They concern you and me. He intended that they should. He said that through Him was the way to God; there is no other. He said His blood would wash away sins; there is no other way for washing away sins. He said He came to make us free; there is no true freedom apart from Him. He came to bestow peace and joy. He said He would go and prepare a home for us; if we do not have Christ we do not have His home.

These things concern us; they vitally concern us; they will eternally concern us. We should come to a conclusion concerning them.

The Man Who Arose from the Dead

It was the most important single event that ever took place on this earth (with the possible exception of our Lord's crucifixion)—the resurrection of Jesus.

Jesus had done a very daring thing. While He was on earth, He five times predicted that though He would go up to Jerusalem and be killed, yet on the third day He would rise again.

What would people conclude about you if, meeting a friend on the street, you should say, "I feel death coming over me; I believe I will not live later than the end of the week" (such premonitions of imminent death have frequently been vouchsafed to men and women); and then you should go on and say, "But never mind, do not get someone to take my place in the office, or in the classroom, for three days after I die I will rise again?"

What would your friends think? Well, they would do more than think; they would say that you were losing your mind, and would grieve for the extreme

insanity that had come over you. They would lose all confidence in everything else you were saying; they would know you were out of your mind. Only a fool would say he is going to rise three days after he dies; only a fool, unless—unless he is going to rise!

That Jesus did rise from the dead is confirmed first of all by the empty tomb. That the tomb was empty on Easter morning is acknowledged by Jew and Gentile, by believer and unbeliever, by Christian and scoffer. All admit that the testimony is overwhelming that the tomb was empty. The women went to the tomb and found it empty. Peter and John followed, and they found it empty. The Sanhedrin that had condemned Jesus to death confessed it was empty, because they concocted a story to explain how it had become empty. The angels from heaven said it was empty, declaring to the wondering disciples, "Fear not ye; for I know that ye seek Jesus, who hath been crucified. He is not here; for he is risen, even as he said. Come, see the place where the Lord lay."

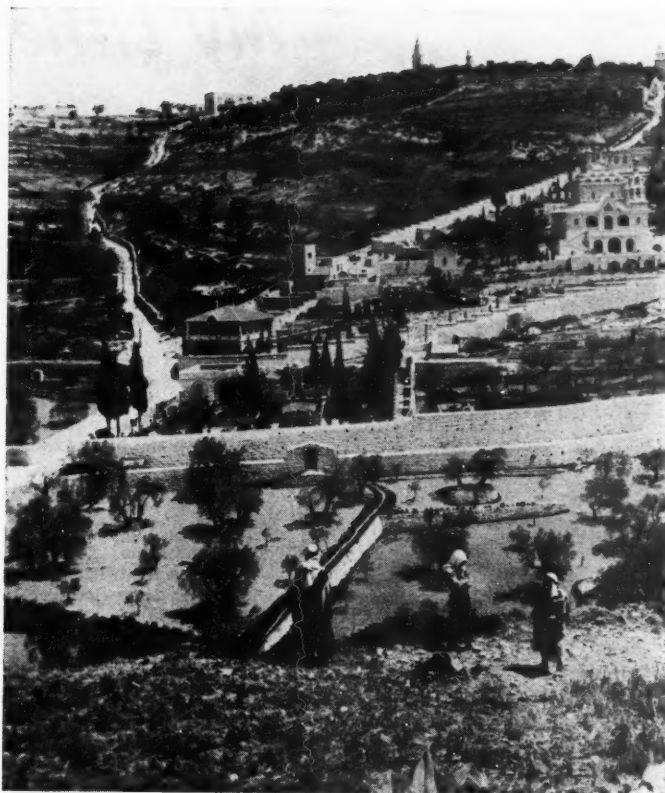
There are many theories to explain how that tomb became empty, but *not one of them has ever been generally accepted*, even by the enemies of the Christian faith, by those who deny Christ to be the Son of God.

Theories are still being manufactured, for the question of how the tomb of Joseph of Arimathea became empty is still a problem which those who reject the resurrection are not able to solve, and they confess it.

The first theory ever constructed to rationalistically explain the empty tomb, and at the same time deny the resurrection, was that concocted by the Sanhedrin on Easter Day. It is recorded in the Gospel of Matthew. These leaders told the soldiers who had been placed before the tomb, and came to report it was empty, that they should go around telling everyone that the disciples came and stole the body while the soldiers were sleeping! (How would they know what went on while they were asleep?) Remember, too, that the disciples devoted their whole lives to the preaching of the resurrection of Jesus. It is this preaching that "turned the world upside down." It is contrary to all the experience of men we know—it is contrary to human nature—for eleven men who had stolen His body to go around saying He had risen, and then go out and suffer indignities, excommunication, persecution, imprisonment, beatings, torture, and finally, death—all for a lie.

It was because of the deep conviction of the disciples that they had seen Him alive after He had died that the pagan religions of the Roman world went to pieces; thousands of people received Christ as Saviour; many of His enemies were themselves saved, believing in His resurrection.

Our Lord appeared to His disciples and followers during the forty days immediately following His resurrection. He appeared to certain women as they returned from the sepulcher on Easter morning. He walked with two disciples, one by the name of Cleopas, as they were journeying to Emmaus, Easter afternoon. That night He appeared to the ten apostles, Thomas



Garden of Gethsemane and Mount of Olives from the eastern wall of Jerusalem

being absent. A week later He appeared to all the eleven. He appeared after that to several more disciples at the Sea of Galilee, while they were fishing; and to the apostle James. He appeared to the apostles and above five hundred brethren on a mount designated in Galilee. At the time of His ascension, He appeared to His disciples and others on the Mount of Olives.

These appearances cannot be waved away. They must not be interpreted as the fluttering manifestation of a spirit, of a disembodied person, as Renan fancied. Jesus Himself said to the frightened apostles in the upper room, when even they questioned the reality of His person, "Why are ye troubled? and wherefore do questionings arise in your heart? See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold me having." And when He had said this, He showed them His hands and His feet.

Many of the greatest thinkers of modern times have gladly confessed their faith in the resurrection of Christ. If you who are reading this happen to be a lawyer, you will of course know that one of the greatest works on evidence in this country for nearly one hundred years was *A Treatise on the Law of Evidence*, first appearing in 1844, by Samuel Greenleaf (1783-1853).

This master of the important subject of evidence, trained in weighing facts, and while still a professor at Harvard, wrote a volume entitled *An Examination of the Testimony of the Four Evangelists*.

As a true believer, he says of the apostles: "It was impossible that they could have persisted in affirming the truths they have narrated had not Jesus actually risen from the dead, and had they not known this fact as certainly as they knew any other fact."

If you are interested in any of the various fields of physical research in such a day as ours, you will know the name of the recently deceased Ambrose Fleming, emeritus professor of Electrical Engineering in the University of London, honorary fellow of St. John's College, Cambridge, receiver of the Faraday medal in 1928, given a biographical sketch in the fourteenth edition of the *Encyclopedia Britannica*. Sir Ambrose Fleming wrote: "Study at your leisure the records in the four Gospels of these events [the resurrection and other miracles], and you will see that nothing in the certainly ascertained facts or principles of science forbids belief in those miracles. If that study is pursued with what eminent lawyers have called a willing mind, it will engender a deep assurance that the Christian Church is not founded on fiction, or nourished on delusions, or, as St. Peter calls them, 'cunningly devised fables,' but on historical and actual events, which, however strange they may be, are indeed the greatest events which have ever happened in the history of the world."

What is Your Conclusion?

What do you think of this person
[Continued on page 680]

My Little Girl Cried

By PETER VELTMAN



SAVED through a classified ad at the age of four, to serve Christ as a singer at the age of five, is the true and fascinating story of Virginia. Thousands of people in the vicinity of Holland, Mich., know Virginia and her little voice devoted to the Saviour. But few, if any, know the true story of the wonderful change which came into her life to make her an ambassador for Christ.

It was during the Christmas season about three years ago that my wife and I were perusing the classified advertisements in the local daily, purely as a matter of routine. One ad caught our attention: "Wanted—Christmas home for three children . . ." When the ad reappeared shortly thereafter, it had been changed to read: "Wanted: Christian home for three children . . ."

According to instructions in the ad, my wife established contact with the missionary of one of the local denominations who had placed the ad. In the meantime one of the children, the baby of the three sisters as it turned out, had been placed in a home with people who desired to have her.

Sometime later, on our invitation, Virginia came into our home for a visit. She was unfriendly, bashful, hesitant. A few days later, however, she entered our home permanently, to be from that time on a member of the family.

Well I remember that first walk! I had pushed her several blocks and back on a borrowed tricycle we had procured the day before. Virginia considered me her playmate, called me "Peter," and when I returned home with her from

our walk she retorted, with all the hatred her little soul could muster, "I don't like you. I like my good Daddy."

You see, Virginia hated men. And little wonder! For she knew them only as beasts. In the past they had come to see Virginia's mother to satisfy their lust (her father was away serving in the army), and they had had no use for her. The little tike would be trampled into a corner out of the way.

Some months before we made our acquaintance with Virginia, her mother had left her and her two baby sisters locked alone, in the room the family called home, for twenty-four hours, without food or drink. Finally the children's incessant crying had aroused the neighbors, who called the police. Virginia was then almost four; Donna, her sister, about two and a half; and Iola, the baby, about six months. Is it any wonder that Virginia early adopted motherly tactics and assumed attitudes, to external appearances at least, beyond her age? Is it any wonder she feared and disliked policemen?

At four, Virginia had seen life. She had seen lust, parental strife, desertion. She had known need, lack of love, hunger. For we have had recounted to us by former neighbors how the little girl, hunger gnawing at her vitals, had solicited peelings of vegetables and fruit to assuage that hunger.

Virginia had been taken to the juvenile detention home. Apparently here she lost track of her little sisters whom she had mothered so desperately and well but so inadequately.

Then came the ad inserted by the missionary. In his distraction the father, consistent drunkard (suffering at last report from delirium tremens—that last stage of drunkenness when even medical science deserts a man), had sought help from the missionary.

VIRGINIA HAS A HANDICAP, you see; not in the eyes of God, but in the eyes of men. And the world is so constituted that most of our visible lives we have to spend in the company of men.

For Virginia is partly Indian (although in doctors' reports she has never been recorded as anything but Caucasian). She has marked Indian facial characteristics, and many times I've seen her puckered, troubled little face twitch because someone had called her names and she couldn't understand. For men's hearts are hard.

I remember too the day Virginia discovered that her skin color differed from ours. We had gone to my mother's, and Virginia had found a piece of rather smelly, colorful soap. She asked Grandma for it. On the way home I asked her

why she was taking it along, and she responded, "I'm going to wash the brown off my skin. Then it'll be white like yours."

I say woe unto those who would refuse Virginia entrance into the kingdom of heaven because of her skin color! For her Lord looks at the heart and not at the skin.

Virginia hated God when she came. She said God was bad; hurt little girls. That praying was "talking," and she didn't want her papa, as I was called in this later stage, to "talk" at the table. I well remember the day the poor little bewildered girl ran out of the house at mealtime because she didn't want me to "talk"; how she wanted to go back "home" (she didn't know where that was); how she cried. How my heart went out to her—poor little lone waif—who spurned the love we wanted to give her. The only medicine we had for this sickness was prayer to God for wisdom to solace her grief and words to assuage it. How inadequate both seemed at that moment!

Virginia ate with her fingers when she came—little savage that she was. The use of utensils she had never learned. And she had apparently never had a story told her. No—she didn't come from a reservation or a foreign land. She came from a city of some fifteen thousand people and some thirty-two churches.

So Bible stories intrigued her. She heard of the love of Jesus for her poor soul, and she accepted Jesus to wipe out her past. It's wiped out in God's sight, but Virginia finds it so hard to forget!

Many nights we have been aroused by Virginia's cry—a hopeless, heart-rending cry. Going to her bedside we've found a half-awake, bewildered little girl. She'd tell us she thought she was back in her past—that horrible past—and she so wanted to be with us.

Virginia loves to sing. She has a musical soul. At first she sang simple choruses, and now she sings "The Lord's Prayer" and other pieces recognized as complicated for one of her age. She now "talks" to God herself in glowing terms of childish simplicity mixed with the maturity urged upon her by her former life and the knowledge that Jesus is real.

Now Virginia is a member of the family—ours, for we have adopted her; and God's, for, praise His name, He has adopted her and made her His child.

Pray for Virginia, won't you? And for her sister Donna, who is rapidly becoming a little singer for Jesus, but who, happily, has allowed the past—the grim past—to be lost in the innocent dreams of youth? Donna is now also a member of our family. She suffered severely from

(Continued on page 659)

The Sin of Prayerlessness

By S. MAXWELL CODER

ONE of the great sins of the Church in our day is the sin of prayerlessness. We are forced to this conclusion as we read the promises of the Bible about the effectual fervent prayer of even one righteous man. Our conclusion is confirmed as we study the history of revival in other days.

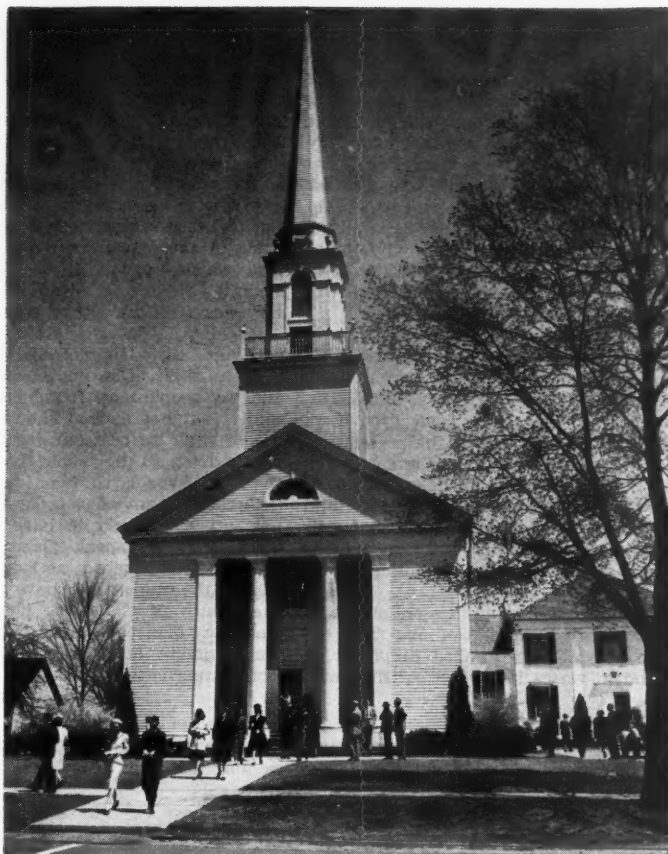
We could have deeper personal experiences of the grace and power of God if we wanted them; we could see daily evidences of the great blessing of God on the work He has given us to do, if we would pay the price. We have not, because we ask not. Many a great spiritual awakening in the history of the Church can be traced to the ceaseless, believing prayer of one person, or a few, which resulted finally in such a widespread spirit of prayer that heaven opened and times of refreshing descended from on high.

Every one of us has read much about prayer. No generation has had on its bookshelves any greater masterpieces on the subject than we have today. We know the doctrine, but *we do not pray*. Most of us could, if we were asked, prepare a fine talk on how to pray, or to whom to pray, or hindrances to prayer, or any other aspect of the truth—but still, *we do not pray*.

We know we are powerless, that apostasy is deepening, that there are wonderful things promised to us that we have never experienced. But we continue to let the days and months pass without troubling ourselves to learn the meaning of Jacob's struggle, when "by his strength he had power with God: yea, he had power over the angel, and prevailed: he wept, and made supplication unto him" (Hos. 12:3, 4). We do not need to be taught how to pray; we need to get busy and really pray.

Basically, our trouble is unbelief. We quote Bible verses as though we knew they were true in our own lives, while never examining ourselves in the light of what is written.

Take for instance, Joshua 1:8: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." Is the work prospering which the Lord has put in our hands to do? Are we having good success in



God's way must always come first, if we are to know anything of the presence of God. Devaney photo.

our churches, on our mission stations? If not, no matter what explanation we may give ourselves, we have not met the conditions of God's promise. Let God be true, and every man a liar (Rom. 3:4). The Scripture cannot be broken. The fault is ours.

Or consider Ephesians 3:20. God "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." Every believer who has not seen the Lord do more than was asked of Him in prayer stands convicted of having failed to allow the power of God to work in him. The measure of God's ability in this verse is our obedience. God works according to the degree we meet the conditions governing spiritual power.

Jeremiah 33:3 is known to most Christians by heart: "Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not." How can we be content to go on our way in Christian service, with such a promise as this, never seeing the great and mighty things which we know not as yet, but which await our call? No matter what we have known heretofore of the great faithfulness of God in answer to prayer, there are great and mighty things yet in store for us.

"He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb.

11:6). If we do believe this promise, we should be honest enough to examine ourselves in the light of what it says. Where is the reward in our own ministry of which this verse speaks? If it is not apparent, then we are not using proper diligence in our access to God in prayer. Open reward for secret prayer is promised in Matthew 6:6. All needful things will be added to the one who seeks first the kingdom of God and His righteousness (Matt. 6:33).

ONE OF THE MOST INSTRUCTIVE passages of Scripture dealing with the effectual fervent prayer of one righteous man is Exodus 33. Because of corporate sin, the presence of God had been withdrawn from the camp of Israel (vv. 1-3). The answer to the withdrawn presence of God at that time was the prayer of one man. The answer is still the same today, when God is not among us in mighty power.

There are a great many lessons to learn from this record. For example, we see that with Moses, prayer consisted of his listening to the Lord first, then replying to the Lord. Prayer was communion. God spoke, and Moses answered (vv. 11-19). More than one child of God has entered into a new and wonderful experience in prayer by kneeling with the Bible open before him, allowing God to speak

A message of Mr. Coder, dean of education, Moody Bible Institute, given at Founder's Week Conference 1949.

through its pages, and replying to the Lord by pouring out his heart concerning the word which has come from the Bible. The believer says, "Lord, I realize I am powerless; that I am prayerless. My heart is broken over the fact that Thy blessing is not resting upon my ministry. Speak to me from Thy Word about what is wrong with me. I must have Thy blessing, at any cost. I am ready to pay whatever price is required. Give me the grace to believe, and to act upon, whatever Thy Word indicates as to where I have fallen short." God will honor such a prayer as that.

Moses' prayer is exceedingly rich in the meditations which it suggests. He prayed, "Show me now thy way . . . thy presence . . . thy glory" (vv. 13, 15, 18). God's way must always come first, if we are to know anything of the presence of God. When we have sought and followed His way, and rejoiced in the experience of His presence with us, then we understand something of the meaning of what it is like to have the glory of God fill the place where we are communing with Him.

The most important lesson of all, in this remarkable scene of one righteous man prevailing with God in prayer, is found in verses 14-17. Not satisfied with

the statement that an angel would accompany the people through the wilderness, Moses secured the further promise from the Lord, "My presence shall go with thee, and I will give thee rest." The saints of God have rejoiced over Moses' answer to this promise ever since that day, and have frequently quoted it in their public prayers: "If thy presence go not with me, carry us not up hence." But for some reason, very little has been made of the explanation of this cry to God which appears in the verse immediately following, although it is the very heart of the entire scene.

Moses said, "If thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight? Is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth."

Unlike so many of us today, Moses was not satisfied merely to have a promise from God. We speak about "claiming promises," and there is no lack of knowledge of the words which have gone out of the mouth of the Lord, if the verses which are quoted over and over again in our testimony meetings are any indication. Finney once was asked by the people

in a prayer meeting he had been attending, whether he did not want them to remember him in prayer. He replied, "I do not want you to pray for me, because I have never seen any evidence that your prayers are answered." There is a tremendous difference between the pious quoting of a promise of God, and the taking of that same promise back to God, with the bold petition, issuing from a heart of practical obedience to the Lord, that it be fulfilled in the experience of the petitioner.

That is precisely what Moses did. He said, I do not want to go any farther unless Thy presence is with us for everyone to behold. How will the people around us know that Thy favor is resting upon us, unless there is visible evidence of it? It is by tokens of Thy favor upon us that we shall be separated from all others on the face of the earth. We must have the fulfillment of the promise, the open reward, the public stamp of Thy approval, the proof of the reality of Thy blessing.

Here is a missing note today. We have not, because we ask not. We ask, and receive not, because we ask amiss. We do not have an eye single to the glory of God. We seek not His way, His presence, His glory, or if we do, we lack sufficient faith to expect with full confidence that God will actually keep His Word to us. "Thus saith the Lord . . . concerning the work of my hands command ye me" (Isa. 45:11). We are guilty of the sin of prayerlessness even while we are saying our prayers.

Has God withdrawn His presence? He will manifest Himself in grace and power again wherever we take our spiritual poverty seriously enough to pray as Moses prayed. "There is none that calleth upon thy name, that stirreth up himself to take hold of thee" (Isa. 64:7). Oh, for men of God today with the holy boldness of Moses! A hundred such men could put ten thousand to flight; a handful could call the blessing of God down upon a cold church, or an awakening upon an entire community. History reveals that even one such man or woman has been able to pull down the strongholds of the devil, to bring revival fires where everything was dead and cold.

HAVE YOU EVER NOTICED how much like this prayer of Moses was the prayer of Elijah in another time of spiritual declension? The prophet found himself surrounded by apostasy, with no hope unless the effectual fervent prayer of one righteous man could avail. I Kings 18 describes how, beginning at the altar which had long been forsaken by the people, he cried out to God for a public manifestation of the presence of God among His people. He said, "Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God" (vv. 36, 37).

It was then that the fire of the Lord fell; it was when one man of like passion
[Continued on page 670]



Soft Petals with His Hands

ALICE HANSCH MORTENSON

Each spring I stand in wonderment
Before a flowering tree,
Amazed to think an all-wise God
Hath placed it thus for me;
That He who made the universe
And drew salvation's plan,
Took time to form, for beauty's sake,
Soft petals with His hands!

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EVANGELICALS

and the Ecumenical Movement

By CARL F. H. HENRY

The refusal of the Federal Council of Churches to recognize the true size and influence of the U.S. evangelicals indicates a grave prejudice.

WE ARE told on many sides today that something grave has happened in the forward march of the Christian movement. The *one accord* which characterized the birth-day of the Church of the Lord Jesus Christ is sensed to have been lost. No longer can we sing, without a sense of uneasiness, it is said, the stirring words:

*"We are not divided,
All one body we . . ."*

There is a modern passion for ecumenicity, or world church unity, which gains its meaning only from the admission of a distressing disunity among the churches.

Western culture is in the throes of death, and this culture, more than any other segment of twentieth century history, mirrored the values distinctive of the Christian movement. Occidental history has been superior to that of the pagan Orient precisely to the degree that it reflected the conviction—among others—that in the birth, death and resurrection of Jesus Christ, Almighty God has entered uniquely into the history of mankind.

In this death-hour of Western culture, there is a spirited bid for mastery—for ideological succession—by forces opposed in various degrees to the full genius of the biblical view, which has never found a total expression in history, nor indeed will it prior to our Lord's return. Three movements, perhaps more, are vigorously competing for control of the rising world order, and perhaps from their midst will arise suddenly an imperialism coming from infancy to maturity quicker than any other within the history of humanity.

There is Roman Catholic imperialism, from whose despotic power over men's souls the Protestant Reformation rescued countless thousands in Europe, and which today wields the scepter over Central and South America, reaches for western Europe, and works relentlessly for its own ends in the United States of America, having never renounced its mass idea that the Roman Church is supreme over the nations of the globe.

There is Islamic imperialism, now sweeping over Africa with its fervent

religious totalitarianism, which, were it supported by the armed might of Western powers, would remind us more often of days when Charles Martel saved France and Europe from a terrible Arab invasion that might have changed the course of history.

There is Communistic imperialism, solidly naturalistic and based on dialectical materialism, with whose mighty Soviet hand we were allied in the last war, but whose power moves in China, in Czechoslovakia, in the Balkans, in Finland, in Poland, and whose threats to Scandinavia, to Italy, to Greece and to Turkey today fill us with alarm.

All three ideologies aim at imperial world dominion and oppose the free proclamation of a saving gospel: Roman Catholicism by its corruption of the New Testament and its hierarchy, Islam by its virtual surrender of the New Testament and its religion of the sword, and Communism by its denial of the New Testament and its naturalistic basis. Thus the somber shadows over the nightfall of Western culture are reminiscent of the medieval Dark Ages, of the darkness of Oriental heathenism, and of the Russian Revolution.

Yet we cannot forget that Western culture, which is now in dissolution, can be called "Christian" only in a very attenuated sense because of its frequent compromise and reduction of biblical convictions. Western culture has been a joint product, reflecting biblical ideals *more* than any culture, but in compromise with other moods. Roman Catholicism had compromised the gospel throughout the Middle Ages and, despite the Reformation, the fact remains that regenerated Christians, and even the theologians among them, are sinful.

Worse yet is the elimination of the essential gospel by modern liberalism, and the movement of Western culture toward ethical idealism and humanism. Many distinctive Western values, therefore, have their roots partly in the Hebrew-Christian movement, and partly in Renaissance humanism. For that reason it is impossible to save Western culture in its present crisis. Any culture

which so modifies the essential genius of the revelational position is, sooner or later, doomed to die, for it breeds within itself the very seeds of destruction.

BUT THE MORE the highest Western ideals are attacked, the plainer it becomes how inseparable they are from the view of God and the world which is found only in the sacred Scriptures. Sometimes those who bitterly oppose supernaturalism are more aware of this than the evangelicals themselves; in this sense, we have a debt to heretics and agnostics.

Nietzsche declared in *The Genealogy of Morals* that there remained no consistent reason for retaining Christian values, once Christian metaphysics are discarded. Jesus is the bait, declared Nietzsche, that makes people nibble at the wrong values, and so His blood has poisoned the race.

Communist imperialism, no less than Nazi totalitarianism, involves an attack on Christian values, and it offers substitute values—values which do not go along with a Christian view of the world, but which do go along with the view of dialectical materialism. The ideals for which Western culture in its highest moods has contended are, as to derivation, biblical ideals, although never fully expressed.

Contemporary world church figures also see that Christian values are tied up with the Christian view of God and the world. John Baillie, in *What is Western Civilization?* tells us: "It is unlikely . . . that the Christian conscience of the West can long survive its present disavowance from its original setting of belief and its original nourishment of worship. There must either be some return to the integrity of the Christian outlook or a still further disintegration" (p. 49).

And in July, 1947, the Whitby Conference, of the International Missionary Council, from which the World Council of Churches takes its rise, in effect repudiated the old liberal social gospel emphasis, which treated Christian theology with indifference and equated Christianity with altruistic ethics: "The

gospel is revolutionary . . . The gospel proclaims a newer order than does any of its rivals. This order puts secondary what most of its new competitors make primary—food, clothing, and shelter—and yet it declares that if men only place first the reign of God, all these material benefits will come . . . The material things of this life will be far more assured if men live by the ideals of the kingdom of God than if they follow other faiths. These rival faiths, whether capitalism, communism, or totalitarian nationalism in any of its forms, breed hate and strife that destroy the very possessions they are supposed to secure" (K. S. Latourette and W. R. Hogg, *Tomorrow is Here*, p. 82).

The Whitby Conference declared that "world evangelism—the evangelization of every area of life by men and women ablaze with the fire of God, torches flaming with the gospel of Christ—is the task of the Church" (*ibid.*, p. 107). Thus the

national political pressure force speaking for hundreds of millions of people, and the need for a united voice of Protestantism in view of Roman Catholic imperialism.

The formation of the World Council was fraught with theological turmoil, because of the disrepute of optimistic liberalism and humanism which still have vigorous champions (see, e.g., *Religious Liberals Reply*); because of the energy of the forces of reconstructed liberalism; the courage of neo-orthodoxy; and the higher evangelicalism and indeed fundamentalism not wholly without a voice in the global ecumenical structure. For a nightmare has now interrupted the dream of liberalism at the 1910 Edinburgh Conference, from which the International Missionary Council and the World Council of Churches take their rise, in view of the generation of two world wars, and a possible third and final cataclysm.

No pre-war liberal, with unilinear evo-

communions like the Southern Baptist Convention (6,079,000 members) and the Evangelical Lutheran Synod of Missouri and Ohio (1,400,000 members) have refused to identify themselves with its program; the Southern Presbyterian Church (596,000 members) has asked its General Assembly to reconsider its affiliation; and one of the perpetual sources of friction in the Northern Baptist Convention (1,592,000 members) is its token support of and co-operation with the Federal Council over the vigorous protest of a great body of conservative churches.

During recent years, the National Association of Evangelicals has garnered a service constituency of more than 1,500,000 persons with a distaste for the Federal Council, and the American Council of Churches, the chief strength of which is the I.F.C.A. (78,000 members) and the G.A.R.B. (70,000 members), has spoken for similar large multitudes. The Federal Council claims to represent 26,000,000 Protestants, and this leaves 15,000,000 Protestants in the United States unrepresented by that body. Nor does this mean that the Federal Council speaks, except in name, for almost two out of three Protestants in this country, for its constituency still includes many millions whose theological convictions are evangelical, and who cherish still the hope, in their several denominational struggles, to carry the day effectively for biblical Christianity. But the organizational machinery of the Federal Council is liberal, and it has worked with a liberal organizational machinery in practically all the major denominations, and has operated to the disadvantage of evangelical forces within its fold.

Thus, while the World Council of Churches is theologically sensitive in an upward reaction from liberalism, the Federal Council of Churches has tended to fluctuate between a mood of theological indifference, of resistance to any genuine break with liberalism, and of antagonism to specifically evangelical forces.

The note of difference between the World Council and the Federal Council, at this point, may be illustrated from a mood found a year ago at an informal meeting of members of the American Theological Society, at which the influential continental neo-supernaturalist theologian Emil Brunner led a discussion period. The ecumenical movement did not go long unmentioned. One of the American spokesmen focused the problem pointedly. Before World War II, England had been the ecumenical bridge between America and the continent of Europe, though the lines of communication had never been too strong at that. But during the war those lines were cut in two. Now that the war had ceased, and there was a promise of resuming fellowship, a new and more serious problem had arisen. Some of the theologians of the continent were using thought forms and a vocabulary so outmoded and antiquated that it seemed to some of the Americans that the future of the ecumenical movement was in jeopardy. The Swiss theologian replied with candor. It has been suggested, he remarked, that the theologians

[Continued on page 654]

★ ★ ★

Be Still, My Soul

Be still, and know that I am God.—Psalm 46:10

SARA ANN WILSON

Be still, my soul, allow no doubt to rise,
But keep thine eyes uplifted to the skies
Where sits thy Lord;
His hand is on the helm to guide thy life;
His love is sure thro' sorrow, tempest, strife,
So trust His Word.

Be still and know, and knowing trust in Him
Who is thy Lord, whose love can ne'er grow dim—
He changes not;
He pledged Himself thy footsteps all to guide;
He said, "I'll ever walk close by thy side—
Thy life I bought."

"Be still, and know that I am God," saith He;
And what can bring such rest and peace to thee
As this to know:
Thy Lord doth hold the key to what is best,
And promises His child shall know His rest
While here below.

★ ★ ★

Whitby Conference carried forward the revolt against the social gospelism of the Jerusalem Conference of 1928, already called for at the 1938 Madras Conference when Hendrik Kraemer's *The Christian Message in a Non-Christian World* summoned men from philosophy to revelation, from human planning to divine disclosure and to the Lordship of Christ.

The World Council of Churches constituted officially in Amsterdam late in August, 1948, although it has functioned unofficially since 1938, was clearly foreshadowed in such volumes as William Adams Brown's *Toward a United Church* and Theodore Wedel's *The Coming Great Church*. The impulses encouraging such a movement in the past generation have been many: a sincere belief on the part of some in a visible *una sancta* despite differing theologies, the drift toward international integration in many areas of modern life, the possibilities of an inter-

lution and the philosophy of progress as his horoscope, could have thought that the problems of special revelation, the sinfulness of man, and the unique deity of Christ, would by our day—when the kingdom made by human hands would surely have arrived—be any longer a live option. But the present theology of Europe is one of increasing rediscovery and revolt against liberalism, although it has hardly revolted sufficiently to satisfy the evangelical mind.

THE THEOLOGICAL TURMOIL of the World Council is of direct interest to American evangelicals, precisely because the Federal Council of Churches has maintained a tactical opposition to evangelical Christianity. So directly did the Federal Council commit itself to liberalism, while giving fundamental Christianity only a sop of influence, that great

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Moody at the Fair

By D. W. CRAM

Part III—The Singers

THERE was one feature that always attracted crowds at the Chicago Avenue Church. It was the Children's Choir, composed of girls perhaps six to thirteen years of age. A student by the name of Staub conducted it.

If anything happened to "Stauble," as we called him, they called in some of us from the music department to take over. I remember having been called a number of times to conduct this splendid juvenile choir. Once Mr. Gaylord asked me about taking it permanently—but God had other plans for my life.

Charles Alexander took over the choir after Staub gave it up.

These dear children had been practicing for weeks to sing before Mr. Moody at the opening meeting of the World's Fair Campaign. Their singing that morning touched Mr. Moody's heart. After the song ceased, he arose and said, "That's splendid. I want the whole choir to come to the Institute and have dinner with me

next Wednesday at five o'clock. Will you come? If you will, raise your hands."

You never saw such a fluttering of freshly washed and ironed dresses in your life! Every hand went up and shook while it was in the air.

Before the campaign started, Mr. Moody took on a number of new members in the teaching staff of the Institute. Others left, however; for instance Prof. H. H. McGranahan, head of the music department. There was a wedding. The head of the music department and one of the piano teachers—Miss McKinley, a tall, very accomplished lady—were married.

One day when Mr. Moody was conducting his hour in the Institute auditorium, he made the announcement that Dr. D. B. Towner was to be placed in charge of all the music of the Institute. He said that his aim was to make the music department outstanding. He hoped in years to come there would be scores

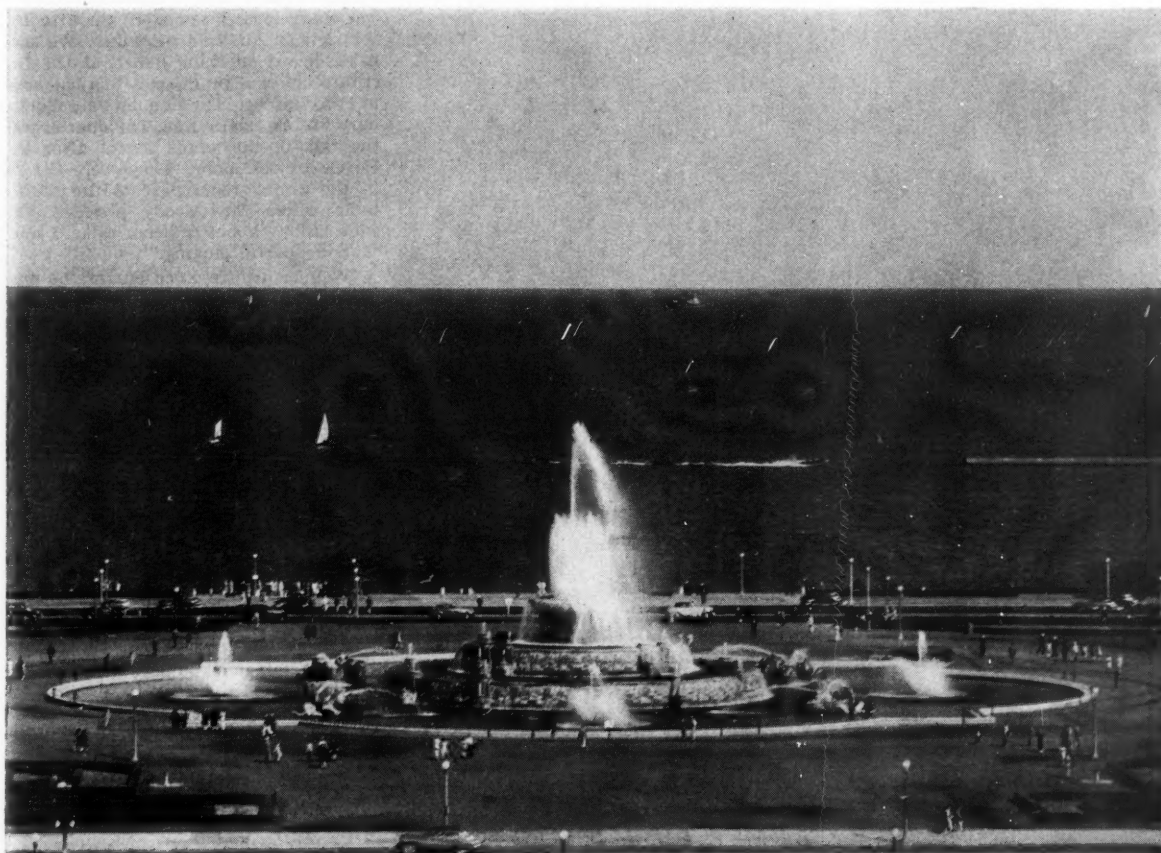
of men and women turned out of that department to sing the gospel around the world.

How well Mr. Moody's desires have been fulfilled in that respect is now a matter of history. It has been demonstrated in the work of the music department from that day down to the present time. The work included in the present Moody Chorale—all in robes—exceeds anything that Mr. Moody could have asked or thought in the days of '93. The talent just wasn't there.

Mr. Moody, nor anyone else in that day, could not visualize that wonderful modern miracle of radio. No one ever thought in that day that a man could stand before a little piece of metal and have his message carried to millions of people. That is done every day in the year at the Institute now, through the medium of WMBI.

Only a short time ago I was asked to sing "The Ninety and Nine" over WMBI

Buckingham Fountain in Grant Park, Chicago. Louis C. Williams photo.



as Sankey sang it. How many people would that song reach? I wondered. I don't know. Heaven only has the record. Mr. Moody could not envision radio.

One day in the music class before Mr. McGranahan left, he told us a remarkable story about Dr. Towner. I think I should pass it on to you.

However, before I start in with the story, permit me to say this. Mr. Moody was always looking for good musical talent. That's the way he found Mr. Sankey at a convention in Indianapolis. Mr. Moody was doing the speaking at the convention. There was no organist. They wanted to sing a song. Nobody started it. Finally a man sitting next to Sankey told him to go ahead. He did. Mr. Sankey's voice charmed Mr. Moody. He said, "You're the man I've been looking for. I want you to come to Chicago and help me in my work." That's how Moody and Sankey got together. When Mr. Moody saw talent he nabbed it.

Dr. Towner's story is quite similar. Here it is as Professor McGranahan gave it to us. He said, "Mr. Moody was holding a meeting in the vicinity of Cincinnati. His singer was taken sick and couldn't lead the music on this particular night. Someone suggested that he get Professor Towner to 'pinch-hit' for the evening.

"After they got on to the platform, Mr. Moody saw at once that Mr. Towner was a good leader.

"The next thing to do was to test his solo ability. They were in the meeting. There was no time to talk. Mr. Moody loved music. He memorized most of the gospel hymns. He used to say to us, 'Carry the numbers of the hymns in your head. It saves time looking them up.'"

But to go on with Mr. Towner's story. "Mr. Moody announced to the congregation, 'Professor Towner will sing such and such a number as a solo.' Dr. Towner had never seen it before. The organist played it through. Towner took it in a deliberate stride—which was his style. The effect was wonderful. After a while Mr. Moody announced another solo by Dr. Towner. The climax was just the same. Before the meeting closed he had him sing still another. The result—a contract with Dr. Towner throughout his singing years."

That's how Dr. Towner happened to be put in charge of the music department of Moody Bible Institute. That's how I happened to have conducting, notation, and elementary harmony under him.

Dr. Towner had charge of all of the World's Fair Campaign music. All told there were more than thirty-five leaders

and soloists, including all the quartets. That did not include the singers in two choruses, one led by Dr. Towner and the other by Prof. George Stebbins. In addition to that, there was a choir of some sixty voices in the Chicago Avenue Church. Towner had that. With thirty-five marvelous leaders, soloists and quartet singers, all giving every ounce of their strength to make a success of their work, the music during the World's Fair Campaign could be but little short of perfect.

Those that heard it, for the most part, said it was wonderful. Doubtless there were some carping critics that indulged in their favorite occupation of throwing cold water on the musical staff. They didn't mind that—Chicago was hot and the water was cooling.

Student Quartets

I think it was on Friday of the first week in May that we were surprised by seeing four fine looking young men seated on the platform with Mr. Moody at the eleven o'clock hour.

Mr. Moody announced he had brought to the Institute the Oberlin College Male Quartet, which would be with us throughout the campaign. In the quartet were two Goldsbury brothers, Roy and Paul. The first tenor went by the name of "Mac"—that was the only name he went by at the Institute. I have forgotten the name of the other man.

In introducing this quartet, Mr. Moody asked them to sing for us. They sang "Remember Now Thy Creator in the Days of Thy Youth" by Forbes—the first seven verses of Ecclesiastes 12. Their singing was marvelous. I sat as if glued to my seat, giving absolute attention. We had never heard anything like it at the Institute before. The quartet was balanced in every respect. The bass by Paul Goldsbury was especially fine. The quartet was the talk of the whole school after the eleven o'clock hour. They were seated in the dining room next to the family table where Mr. Moody presided. We were talking about it at our table. I said, "It's wonderful singing."

"Wonderful?" rejoined one of the men opposite me. "Why, you couldn't even memorize the twelfth chapter of Ecclesiastes, let alone sing it."

Nor could I then, but I've learned it since.

We had other quartets during the fair—the Kimball, composed of men outside the Institute; the Torrey, composed of Institute men; and the Institute quartet, of which I was a part. Then there was a women's quartet from the women's department which was a very great favorite with Mr. Moody. He used this quartet everywhere.

After a few weeks the Oberlin boys went to Mr. Moody and asked his permission to change the name.

"What name do you boys want?" asked Mr. Moody.

The leader replied, "We want to call it the 'Moody Quartet.'"

Mr. Moody agreed, and for years after the fair was over this quartet toured the country under that name in lyceum work. They finally broke up in New England.

[Continued on page 652]

This imposing structure, on the near north side of Chicago, Ill., completed in 1924, was donated by the John B. Murphy Memorial Association of the American College of Surgeons in tribute to the eminent Chicago surgeon, who died in 1916. The front of the building, of French Renaissance design, is constructed of Bedford stone. The bronze entrance doors contain panels illustrating epoch-making steps in the history of medicine. Acme photo.





What Shall We Do With TELEVISION

The invasion of the home by movies and news events brings a mixture of problems and values.

MANY of us laughed heartily at the frantic efforts of Father Day in his son's immortal story *Life with Father*, when he tried vainly to fight the encroachments of progress and keep a jingling bell and the talkativeness of his neighbors from invading his privacy. We laughed again when the telephone won and he tried to regulate it in line with his conservative notions of family propriety.

Rather ruefully Christian families are beginning to find a basis of sympathy with Father Day's lone battle against the creeping quicksands of progress. Radio, cinema, and now television create dilemmas for which there is no easy solution. "What to do about them?" is the challenge to every thinking Christian family. Shall we shun the problems of the world, or sit passively by and hope for the best, or risk battle with our weapons against evil as we find it?

A review of the field of communications over the past thirty years will show that the secular screen is bad and becoming more corrupt. Christian families have shunned it, and even the general public has found its offerings more than they can stomach and are showing disfavor.

Radio has policed itself a little better and has a higher rating among all fami-

lies, although its evils are well recognized and many a family that has carelessly introduced it to its younger members has had anguishing doubts and fears about the deplorable children's programs, crime features and off-color variety shows.

Television, which combines the qualities of both the screen and the radio, also combines its evils and adds new ones. It is manifestly a greater problem, because it opens new doors to the mind as well as widening the channel through which the world enters the sanctuary of the home. Whereas, "Atlas Prager, Got it? Get it?" or "LS/MFT, Lucky Strike Means Fine Tobacco," have practically no meaning to the ear of a child, the witnessing of a man pouring a foaming glass of beer and drinking it with relish, or a beautiful and glamorous woman languidly smoking a cigarette in the company of an admiring male will certainly impress even a small child.

As my husband and I have debated the value of this new instrument, we have observed several families who already own sets. In every case a large proportion of the family's time in the evening is spent huddled before the screen. Children, adults, and even hordes of neighbors sit and view a poor reproduction of a very bad movie, followed perhaps by

some wrestling matches. Contrasted with this we have also viewed some extremely newsworthy events, such as the President's inauguration, exciting football games, and attractive newscasts. The children's puppet shows are vastly superior to the children's radio offerings.

RECOGNIZING THAT there are both good and bad to consider, we decided to examine the television situation as a whole to see what its possibilities were. We found that there are about 65 stations operating, 70 construction permits granted, and approximately 300 applications for permits pending. There are about 500 advertisers sponsoring programs. Well over 800,000 sets have been installed. Production estimates on receiving sets for 1949 promise 880,000 new viewers before the year is out. Price reductions are moving in and are substantial, and it is evident that the high-priced market is about saturated. Extensive sales campaigns are now being launched by all manufacturers to find new outlets for their climbing production. They are beginning to work to get you and me as their customers.

What do they offer, then, for us to view? Each telecaster averages about thirty-five hours a week on the air. His program breaks down about as follows: 15 hours, sports; 10 hours, films; 3 hours, news; 5 hours, variety and educational; and 2 hours, music. The program sponsors in their order of hours sponsored are: Lucky Strike, Ford Motor, Camels, Ches-

By Virginia F. Matson

terfields, Old Golds. Ballantine Ale is ninth; Kools, eleventh; Schaeffer's Beer, eighteenth.

An examination of the television audience has revealed that more than half of the total number of viewers are tavern patrons, and it is evident that a great many programs are slanted with this audience in mind. With the increase in sets sold, the shift will gradually favor the home viewer; but to date the telecasters have not been able to get around the fact that a great potential viewing audience is being repelled by poor, cheap, and undesirable programming. Nevertheless, there is a real effort being made to improve the viewing by secular standards.

Telecasting is exorbitantly expensive and poses an unusual number of technical problems of lighting, makeup, and costuming. Queer things happen under the most innocent conditions. Figures are contorted, ripple, fade or dissolve into double images. The screen in its present state of imperfection works a great hardship on the eyes if viewed constantly for a long period of time. It eventually satiates the nervous receptive centers until the viewer is emotionally exhausted and has to leave the instrument.

Nevertheless, it does offer enticing opportunities for the public to be in at the happening of the news, and does tend to bind the family unit more closely to the home for its amusements.

Television has been described in a clever article in *Architectural Forum* as a "benign Frankenstein." (*Time* magazine questions the word "benign.") Its far-reaching impact on the family living

habits is amusingly discussed. Changing of the center of interest in a modern living room from the fireplace to the viewing screen, the darkening of the room with heavy drapes and lengthening it for better viewing were the new features to challenge the ingenuity of practicing architects.

For the Christian who orients his life about his relationship with God, and who desires to bring his growing children to the acceptance of Christ, these amusing sidelights are trivial. What will television have to do with me as a Christian? you ask yourself. The cinema you have virtually renounced, although perhaps you have found the growth of the Christian screen a hopeful sign. Perhaps you have never been one of those who have felt that the technical aspects of motion pictures are evil, but merely the programming. Radio, you say, is a mixed blessing. You find a great many of the secular programs very acceptable, and the rest you rule out of your listening schedule. The Christian radio, you will agree, is a great evangelical tool, and no one will question that stations such as WMBI and HCJB, though they may not get high Hooperatings, are wonderful blessings to the saved and unsaved, and make it truly possible to carry the gospel into homes and other places it would otherwise never reach.

DARE WE HOPE for Christian telecasting stations of the caliber of Christian radio? Yes, if there are Christian businessmen with the faith and

vision to put this new medium of communication at the disposal of the gospel. In considering the formation of a Christian telecasting station, there are certainly several problems that will have to be faced frankly, for it is a fabulously expensive business at the present time.

A small start might well be made by leasing present telecasting equipment for the daytime hours that the studios are not using their facilities. It would seem wise to wait for the perfection of color television and for the final decision on frequency allocations before making the huge investment necessary to set up and maintain a completely Christian owned and operated studio.

In telecast programming whether by Christian or secular sponsorships, there will again be serious problems to face. The conservative Christian who is opposed to the flickering screen and its mechanics and who is not willing to accept even the Christian screen will have to forego television entirely.

The cost of studio developed programs is so great that without the co-operation of Christian film producers there can be no Christian programs. The know-how of these men will have to be used to create a variety of short films on a wide range of topics, such as travelogues in Bible lands; pictures showing the progress of Bible archaeology, as the evidence of the Flood discovered at Ur and Eridu; dramatic portrayals of Christians facing and conquering life's problems; presentations of Bible stories; hymn sings with words on the screen accompanied by music; lives of great Christian workers; and many others.

Telecasting church services, except those prepared for the viewing audience alone, would probably be impossible and unwise. In my experience, just the technical difficulties observed in the recording of a Sunday school service last summer for a radio broadcast were badly disturbing to the attitude of worship of the children and adults present. Any attempt to televise church services regularly would so thoroughly distract the worshippers from the true meaning of the service that the procedure would be virtually sacrilegious.

Perhaps, while you are waiting for a Christian television station, you are wondering how you can persuade the secular stations to take an interest in your program desires. This is simpler than the average person thinks if he is willing to do something about it, for time must be allotted by secular stations for programs to interest all who tune their stations. This is required by the government who issues their licenses to telecast or broadcast.

Recent interviews with two FM radio program directors brought some other interesting situations to light. They confessed that it was their desire to put a superior type of program billing on their stations. They were especially receptive to religious programs, and to cultural programs of an educational and wholesomely entertaining type. They were thwarted, not by their sponsors, nor the station owners, but by the listening public. It was their experience that the vocifer-

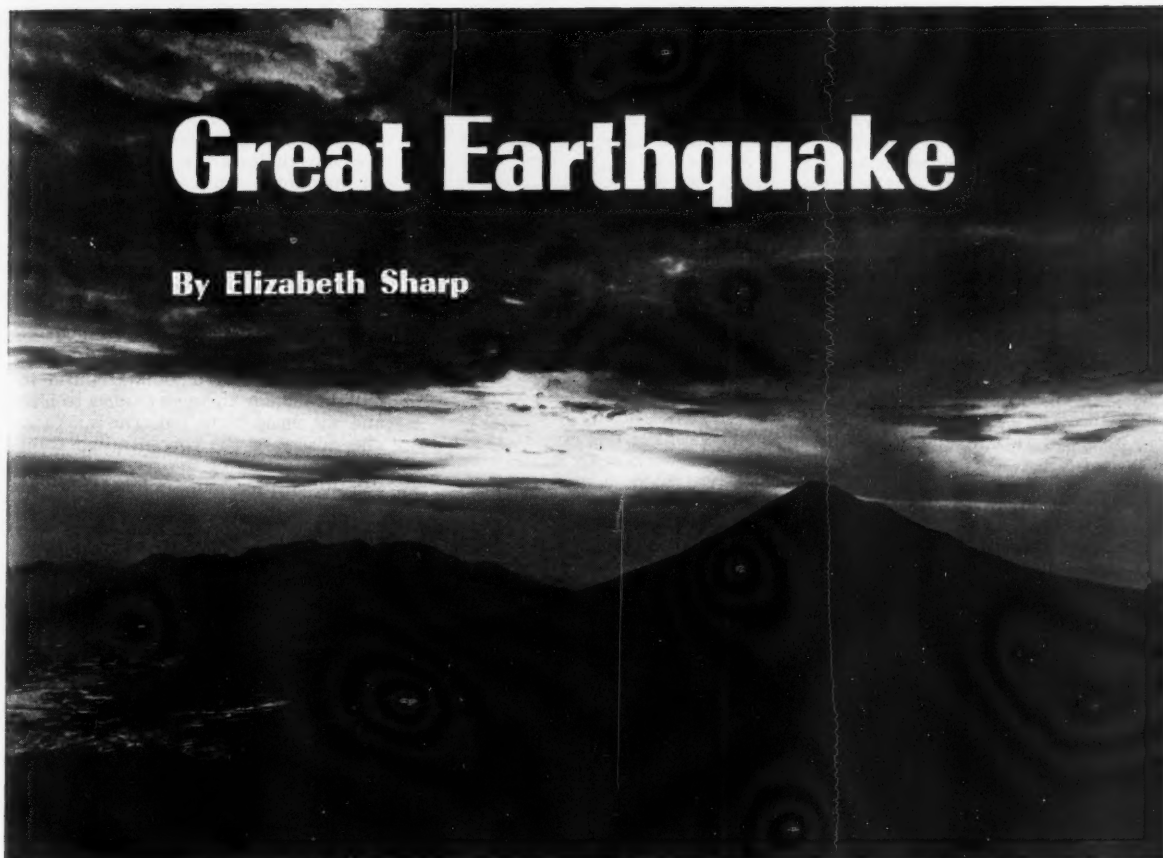
[Continued on page 672]

The parent must see that the child has so many wholesome interests and such definite Christian experience that he or she has little time for trivial and worldly pursuits. Zychal photo.



Great Earthquake

By Elizabeth Sharp



Gendreau photo

Is it true that signs of His coming are multiplying?

THE BIBLE predicts world revolution for the end of our times, a revolution which will shake the social and political structure of the whole earth. These tremors of revolution, increasing both in intensity and in latitude throughout the world, are likened in the Bible to a great earthquake. One of the most graphic descriptions of this earthquake is in the so-called "Little Apocalypse" of Isaiah 24-27.

"The foundations of the earth tremble. The earth is utterly broken, the earth is rent asunder, the earth is shaken violently. The earth shall stagger like a drunken man, and shall sway to and fro like a hammock" (Isa. 24:18-20, R.V.).

That the language of this passage is figurative and refers to social upheaval is indicated by the context:

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled" (Isa. 24:1-3).

Other prophets besides Isaiah predicted the great earthquake of the end. The following is from Haggai:

"Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations" (Hag. 2:6, 7).

Mountains are the symbol of the nations of the earth; the sea is the symbol of the surging masses of humanity. One who remembers hearing over the pre-war radio the roar of a great multitude acclaiming Hitler may well testify that the rhythmic "Heil Hitler" sounded like the pounding of a sea upon a shore.

"... the multitude of many people, which make a noise like the noise of the seas . . . , the rushing of nations, that make a rushing like the rushing of mighty waters!" (Isa. 17:12). *"The waters . . . are peoples, and multitudes, and nations, and tongues"* (Rev. 17:15). *"... the sea and the waves roaring"* (Luke 21:25).

Like mountains, the great governments straddle the earth, their strong, firm shoulders assuring men of security. When these mountains are melted with the blood of their slain, how enfeebled do they become.

"Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be

melted with their blood" (Isa. 34:3).

An earthquake can cause mountains to collapse into the sea. So social upheaval can overturn nations and bring governments down under the revolutionary surge of the human masses of the earth. The individual is torn by revolution, as by earthquake, from any previous security upon which he rested. Fortunate, then, is that man who can say:

"Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof" (Ps. 46:2, 3).

The Bible predicts judgment against the present world order. It pictures that judgment as though written in a scroll which is laid away in the archives of God till the time comes for its execution. This scroll has been sealed with the seven seals of Him who is the seven Spirits of God, in order that no decree in it may be enacted prematurely. But when Christ takes that scroll and opens those seven seals one at a time, the book unrolls, releasing the decrees which God has ordained.

Now, a sequence of seven implies the progress of divine plan. Seven is the end of the plan, toward which the first six work. Accordingly, the first six seals of

the scroll unroll toward their grand climax in the seventh seal. But as in a book the climax is immediately preceded by crisis, so in the divine scroll the seventh seal is preceded by a crisis in the sixth seal. That crisis is a great earthquake.

"And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake . . . and every mountain and island were moved out of their places" (Rev. 6:12, 14).

IF WORLD REVOLUTION is to be the crisis of our times just before the end, what are those elements which precipitate the crisis? Not only does the Bible predict world revolution, but it also describes those factors which are to bring that revolution about, and it describes them in sequence.

Before the book reaches the sixth seal there are five other seals to be opened. And under those five seals are written the events which lead up to the great earthquake. By reading about them, we may look out at present-day events and see where we are in the book of revelation, how far along we are, how many seals have already been opened, whether any other decree remains to be executed before the great earthquake released by the sixth seal shakes the world down about our ears.

It is the four horsemen of the Apocalypse that are released from the first four seals. They are the precursors of the sixth seal. The world writhes under their hoofbeats. The Bible sees them variously as four horsemen galloping over the earth, as four horse-drawn chariots driving furiously, as the four winds of heaven whirling upon the earth with cyclonic intensity (Zech 6:5, R.V.).

"My four sore judgments . . . the sword, and the famine, and the noisome beast, and the pestilence" (Ezek. 14:21).

"I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea" (Dan. 7:2).

Though war, famine, pestilence, and the cruelty of human beasts have ravaged humanity throughout its history, in the first four seals of the scroll they reach a destructive fury hitherto unknown, bringing death to a fourth of the total population of the world.

"Power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth" (Rev. 6:8).

War, famine, pestilence, and human brutality are exactly those factors which, when unleashed on a great enough scale, convulse the human masses of the earth into revolution. Therefore, when the first four seals of the book send forth the four horsemen, that are the four winds of heaven, it is inevitable that the crisis of the book will come with a great earthquake.

Since the crisis is in the sixth seal, what then happens at the fifth seal of the book, which comes between the riding of the dreadful four and the crash of the great earthquake? The Bible calls it *"a little season."* It is like a parenthesis between catastrophe and cataclysm, a

little breathing space when God seems to be slow in getting to the end of the book, when God's martyred dead ask Him what He is waiting for.

They are told that the end cannot come until more of God's saints have met martyrdom in the same way they have.

"It was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled" (Rev. 6:11).

SO THE GREAT SCROLL continues to unroll slowly, inexorably toward the end. And the whole world waits for the sixth seal to bring the great earthquake. The waiting of Christians, whether they know it or not, has a special and peculiar significance. For they wait for the emergence of a world order which is to mean their martyrdom, a martyrdom like that suffered by the people of God wherever totalitarianism has already come.

Totalitarian revolution in the pattern already familiar to the modern scene plunges human life into a moral and spiritual darkness unimaginable to those who have not experienced it. This moral and spiritual darkness has a fourfold aspect, which is identical with the fourfold darkness described as descending upon the world with the great earthquake in the sixth seal.

"And the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together" (Rev. 6:12-14).

It is not necessary to deny that literal convulsions of nature attend God's judgments in order to see that in these words of the Scripture spiritual phenomena are implied. Whatever disorders of the celestial bodies may come, we are still to see that corresponding disorders in the moral and spiritual life of the earth are certainly indicated.

First phenomenon of darkness under totalitarian revolution is the total eclipse of truth, justice, and the law of God. Righteousness is the sun of our earthly existence. Its light emanates from Him whose face shineth as the sun in its strength, of Him who is our Sun of Righteousness. The unbelieving world, though it knows Him not, has benefited immeasurably from the reflection of His truth, His justice, and His law in the earth. Human civilization has borrowed the light of divine law and justice for their courts, and the light of truth and honor for their institutions.

What totalitarian revolution does, is to extinguish that light. That which constitutes right is no longer recognized. Justice is removed from the courts, truth is dismissed from government, righteousness is eliminated from any curriculum where it may be taught the young. The sun becomes black as sackcloth of hair.

"The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant" (Isa. 24:5).

The second phenomenon of moral and spiritual darkness attending totalitarian revolution is the metamorphosis of humanitarian impulse into hate. As love is the twin of truth, so is the moon the twin of the sun. And whereas the sun is righteousness, the moon is mercy. Justice and kindness are God's twin lights for humanity, truth and love are His luminaries. Though the world does not know the Lord of love, still they have borrowed from His light and have learned from Him what kindness a man owes his neighbor. They have founded their philanthropic institutions for the sick, the hungry, the naked, and the homeless upon His humanitarian precepts.

But under modern totalitarianism the milk of human kindness curdles to blood and the moon turns red. The starvation and misery of the concentration camps and the torture of the secret police are substituted for the ministrations of mercy. Indifference to human despair succeeds humanitarian compassion. Even the natural affection of friends and relatives gives way to treachery and betrayal.

"All joy is darkened, the mirth of the land is gone . . . woe unto me! the treacherous dealers have dealt treacherously . . . Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth" (Isa. 24:11, 16, 17).

The third phenomenon in the darkness of totalitarian revolution is the banishment of God's people from any place in the social order. Now God's people are the spiritual host of stars who have lightened the darkness of the world's night by their innumerable twinklings wherever their stations are, who *"shine as lights in the world, holding forth the word of life"* (Phil. 2:15, 16). They that turn many to righteousness are those who shine as the stars forever and ever. Their Head is Christ, who is the bright, the Morning Star. Modern totalitarianism blankets this brave, bright spiritual fire of dauntless Christians in the dark horrors of concentration camps and Siberian wastes. It blacks out the stars.

But more is meant when it is said that the stars fell from heaven to the earth. For it is the devil who draws away a third of the stars with his tail (Rev. 12:4) and casts them to the earth, the wandering stars for whom the blackness of darkness has been reserved forever (Jude 13). They are the professing Christians whose instinct of self-preservation causes them to yield in collaboration with the apostasy of the totalitarian state. And so the stars fall like abortive figs from a tree that is shaken by a great wind. And the branches of the divine tree are bared of this unregenerate fruit. Therefore, whether by force or by voluntary choice, the light of Christian testimony is extinguished from human society.

The fourth phenomenon of totalitarian darkness is the removal of the agency of the Word of God by which men come to a knowledge of the true God. The revealed Word has gone throughout the world, the gospel light has freely shone. The heavens have been an open book for men to read who will, and they who read the open pages of heaven read the very revelation of God. Under totalitarianism

this Book is closed. The Bible is not circulated. Revelation may not go freely forth. Forbidden is the Word of God. Heaven is shut away from men. "And the heaven departed as a scroll [book] when it is rolled together" (shut) (Rev. 6:14).

HOW GREAT, then, is the darkness which descends upon the world when the sixth seal is opened and the great earthquake is accomplished. "The night cometh, when no man can work."

"The earth shall quake . . . the sun and the moon shall be dark, and the stars shall withdraw their shining" (Joel 2:10). "For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine . . . the earth shall remove [R.V., be shaken] out of her place" (Isa. 13:10, 13).

Lest Christians rebel against a divine program which offers such appalling prospect for them, let them remember that it is the Lamb who once was slain whose hand opens the sixth seal and turns the earthquake loose. He never led men to expect anything less than crucifixion if they followed Him. "Consider him that endured such contradiction of sinners against himself . . . Ye have not yet resisted unto blood, striving against sin" (Heb. 12:3, 4).

If modern Christians have forgotten that sin is to be resisted even unto death, they need to learn again the ancient lesson. The early Church set an example for the modern Church in what to do when an all-powerful state demands subservience at its shrine. The early Church resisted that demand when resistance was suicidal, and by laying down her life for Christ's sake saved it. The modern Church, when she finds herself forced to contend with a state cult more gigantic, more evil than ever was that of Rome, will find again the glory she has lost.

Anyone who truly knows and loves the Christian Church knows that she stands in need of being greatly shaken. The wheat needs to have the chaff beaten off and driven away. The swollen tree which now hangs heavy with false fruit needs a mighty wind to shake its branches clear. What fruit is left will be good fruit, ready to be gleaned by the divine Husbandman and taken home by Him.

"For thus shall it be in the midst of the earth among the peoples, as the shaking [Heb., beating] of an olive tree, as the gleanings when the vintage is done" (Isa. 24:13, R.V.). "Yet gleaning grapes shall be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof" (Isa. 17:6).

There will be a remnant of Christians in that day who cannot be shaken by any earthquake from the tree of life which gave them birth. Out of the midnight darkness of that world order will resound the songs of those who love not their lives even unto death. In the heart of the darkest chapter of the Little Apocalypse is the following wonderful parenthesis:

"They shall lift up their voice, they



Kirkpatrick Photo

"Holy, holy, holy! Lord God Almighty!
Early in the morning our song shall rise to Thee . . ."

shall sing for the majesty of the Lord, they shall cry aloud from the sea. Wherefore glorify ye the Lord in the fires [R.V., east], even the name of the Lord God of Israel in the isles of the sea. From the uttermost part of the earth have we heard songs, even glory to the righteous" (Isa. 24:14-16).

As for the Jews in that day, the earthquake which threatens to exterminate them will serve instead to shake them to life. There is a promise that the Jews who have continued in spiritual death ever since they rejected their Lord Jesus Messiah will some day awaken from that death and become alive unto Him. It takes an earthquake to do it. It takes the four winds too. Out of the terror of the earthquake, out of the misery of the four winds, the Jews will come to life.

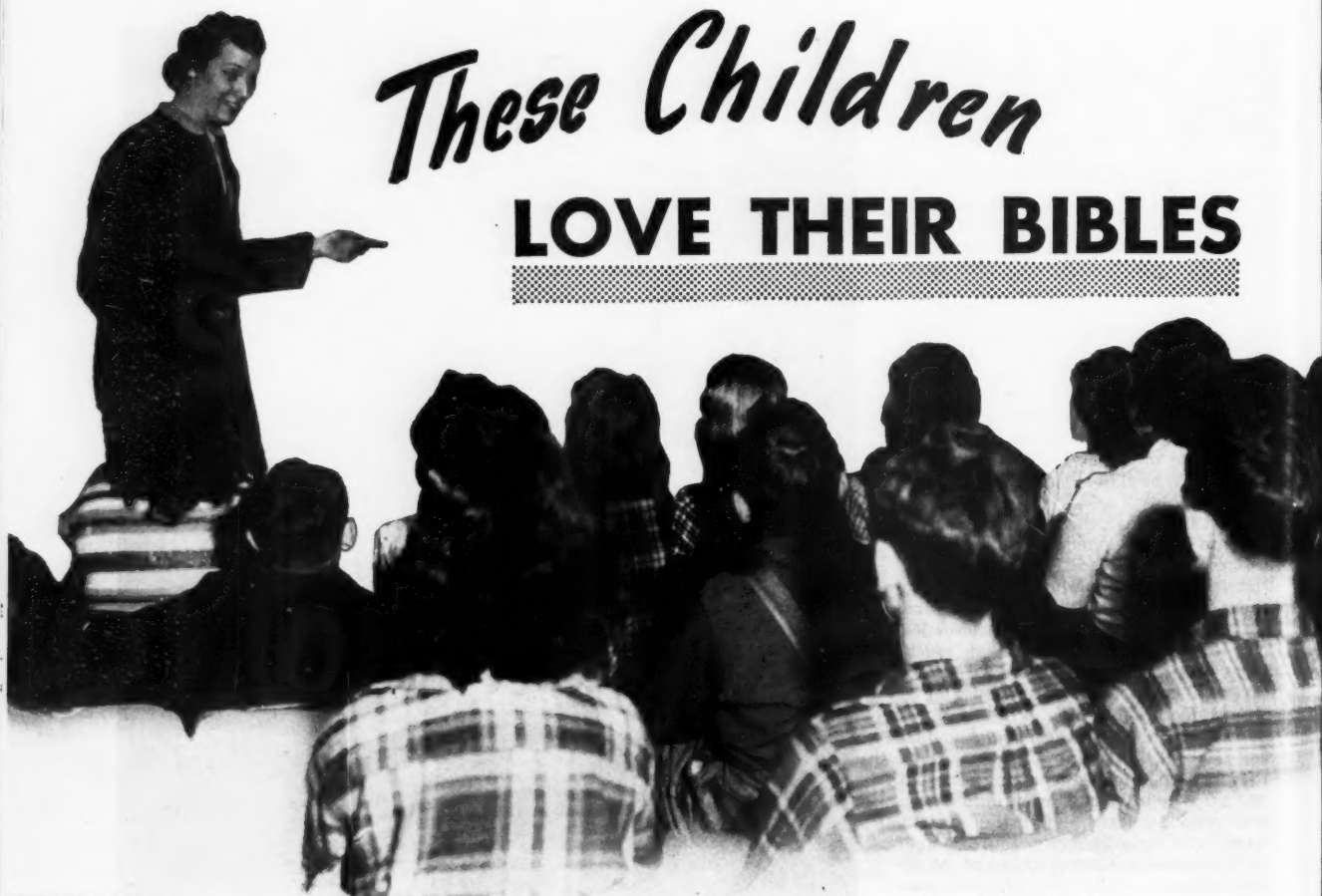
"Son of man, can these bones live? . . . there was a noise, and, behold a shaking [R.V., earthquake], and the bones came together . . . Prophecy unto the wind . . . and say to the wind, Thus saith the Lord God; Come from the four winds, O breath [or, Spirit], and breathe upon these slain, that they may live . . . and they lived, and stood up upon their feet,

an exceeding great army . . . Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost . . . O my people, I will open your graves, and cause you to come up out of your graves . . . And shall put my spirit in you, and ye shall live" (Ezek. 37:3-14).

THE POSITION OF God's people, both Jew and Gentile, in the dark totalitarian world, of what may be called the satanic revolution, is such that nothing is left to them except God. To those who know their God such a position is not calamitous. In the heart of the Little Apocalypse of Isaiah, which describes the appalling nature of the great earthquake, are hidden these words:

"Thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall" (Isa. 25:4). "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa. 26:3).

[Continued on page 678]



These Children

LOVE THEIR BIBLES

As Told by G. A. Field* to FAITH COXE

EVER SINCE Mary could remember, her mother and father had ignored her. It might have been because they were drunk most of the time. Or it might have been because Mary's father wasn't really her father. Her mother hadn't been married at all until Mary was two years old. Whatever the reason, Mary grew up neglected in the midst of the confused, dirty home.

Then her mother died. Suddenly, Mary's stepfather became aware of the drab girl and her unfortunate origin. Soon, all the neighborhood had heard his drunken mocking of her illegitimacy. Her schoolmates echoed his teasing as they shouted names at her on her way to school each day.

Because of this, Mary became shy and withdrawn. She looked at the floor when anyone spoke to her and blushed. Not long after this, her drunkard stepfather married again, a woman more shiftless and alcoholic than he. Mary's hatred of her home mounted. One day she walked out, leaving the schoolyard of sneering children and the house full of filth and whiskey bottles behind her forever.

On her own, Mary drifted without a purpose for a few months. Then a crowd of rebellious, high-spirited youth swept her along with them. For the first time in her life, Mary was accepted by other people. For a while she reveled in this new devil-may-care living, but the gang's bad influence had a fast effect on her. Soon, the local police arrested Mary for delinquency, and the authorities sentenced her to a term in an industrial home.

After she served her term, she was released in the care of an elderly couple and told to begin to live a good life. But the good life didn't come easy. The world still baffled and bewildered Mary.

*Mr. Field is traveling secretary of the Children's Bible Mission, Lakeland, Fla.

One day, through her guardians, she met a girl who was learning verses from a Bible. "And if I learn three hundred this year, I can go to a camp for a whole week next summer . . . FREE," the girl told her.

Mary's eyes widened and she smiled. "You don't suppose I could learn the verses, too?" she asked.

That summer, Mary went to camp. Her first evening there, a young woman, one of the counselors, sat down beside her in front of the campfire. Simply, she told her of God's love for His children. Mary stared straight ahead at the fire. Then she turned to the counselor. "I can't talk to you tonight," she said. "I want to go to my tent."

The next afternoon, Mary and the counselor walked together in the woods, and Mary told all the misery of her life. The counselor spoke to her of Christ and how He can take away sin and misery from anyone's life. Together, they prayed aloud to God, and Mary accepted Christ as her Saviour that afternoon.

Today, Mary is happy. The good life is easier for her. She smiles often and makes friends quickly. And she's helping those friends find the joy that she discovered her first summer at the Children's Bible Mission camp.

THOUSANDS OF CHILDREN can tell you a story much like Mary's, for the Children's Bible Mission has sent more than thirteen thousand Marys and Johnnys to camp in the last fourteen years. C.B.M., Inc., is an evangelistic project to reach children of the rural areas of the South. It makes its initial approach to the youngsters through the Bible Memory Plan, a system of awards for Scripture memorization in public schools.

The goal is not social reform, not higher education, but evangelization. Simply put, the Children's Bible Mission is in business to teach the boys and girls that Christ is their Saviour.

And C.B.M. is achieving its goal. In the summer of 1948, 2,216 children spent a week at the mission's thirty camps throughout the South. Of the children who went to the camps, more than 98 per cent of those who had not taken Christ into their hearts before coming to camp made a decision to do so before they went home.

In the fourteen years that C.B.M. has been organized, 773,850 Gospels of John, New Testaments and Bibles have been given as rewards for Scripture memorization, and 13,947 children have attended camp.

A judge in a southern juvenile court recently praised the work when he said, "I congratulate you on the great job that the Children's Bible Mission is doing. I foresee in it the medium through which the lag in spiritual training among our young people will be to a great degree overcome."

Even the teachers in the school systems admit the worth of the mission. Because their day is interrupted by the C.B.M. school visitor and because the children must spend time memorizing the verses, the reaction of the teachers was questioned. But they are favorable. Concentration on Scripture memorization aids concentration on school subjects. Skill in reading improves immediately, because often for the first time the children are reading at home. So say the teachers.

One teacher writes: "We've been such a happy class since we began the Bible Memory Plan. The children are eager to know what God has to say, and the verses improve their behavior. The children seem to feel the authority of God's Word." Another says: "I wouldn't take anything for what the Bible Memory work has meant to me and my classes this year. My children are completely changed. We even have sentence prayers in our devotions, for the children want to talk to God."

The children like the Bible memorizing too. The mission workers rip open many greasy, soiled envelopes and decipher scribbled messages, such as the one from the little boy who wrote, "I used to tell lies, but I have stopped now. I go to church if I can, but most of all, I have quit taking the things that wasn't mine."

The workers can't doubt the result of their efforts when they read letters like the one written by a fifteen-year-old girl. "I wish that more could have come to camp, because the Word of God has been made so plain to all of us. The very best thing that has happened is that Jesus Christ has come into my heart and washed it white as snow."

THAT'S WHAT CHILDREN and adults say about C.B.M. in 1949. But back in 1935, there was no Children's Bible Mission, with its thousands of grateful boys and girls; there were only a few businessmen with a vision. They had met in St. Petersburg, Fla., and soon realized that they all had the same dream of teaching the gospel to the children whose parents didn't take the time either to dress them for Sunday school or tell them in the home of Christ's love.

"But how can we get at these children?" the leaders asked each other.

"All children go to school," one man said. "And they all love presents," he added. "Why don't we go into the classroom and offer the children a book if they'll learn so many verses from the Bible?"

"You're right," the rest agreed. "But why don't we promise them a week in a summer camp as the best prize of all. And then, when they're at camp, capable children's leaders can teach them the way of salvation."

But 1935 was a depression year and the work got off to a slow start. The men donated \$35.00, and Walter and Marie Jensen, trained for children's work at Moody Bible Institute, offered their time.

Because it was April, the Jensens began their work in the "strawberry schools" of Florida. So [Continued on page 662]

★ ★ ★ ★ ★

George W. Curtice, general secretary.

A public school teacher listens to her pupils recite their Bible verses.

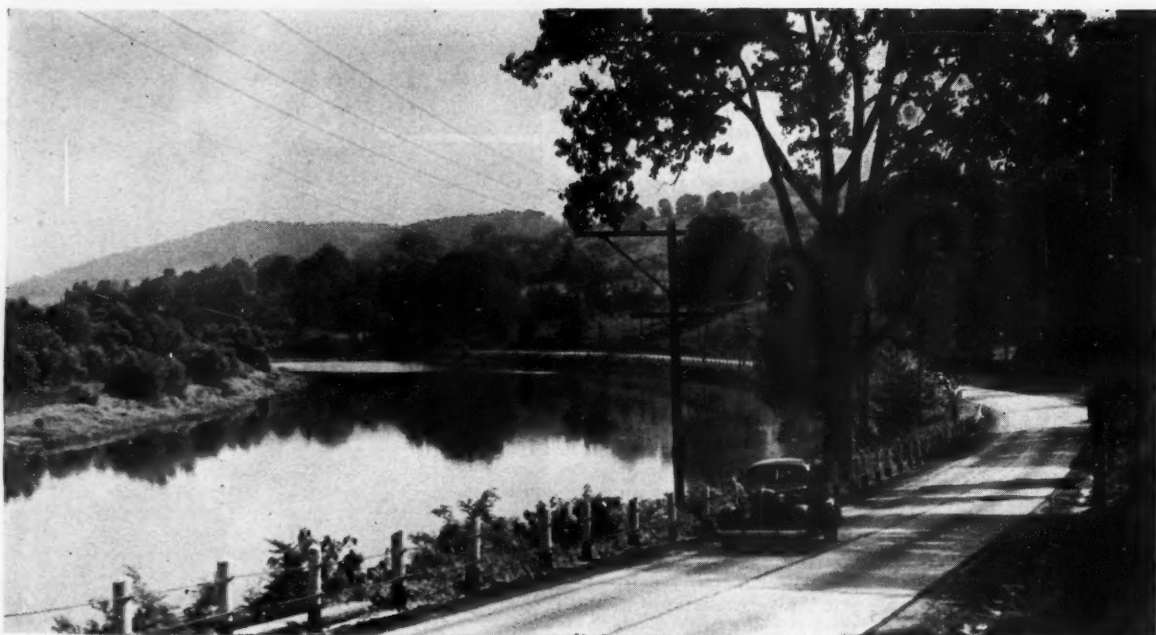
Miss Burkhalter giving out awards in the public school.

Miss Miller and Miss Burkhalter teach a gospel chorus in public school.

Hurrah! the Bible women are here.

May, 1949





Gendreau photo

“Worthy the Lamb”

By REV. JOHN G. RIDLEY

The Triumphant Testimony of Thousands

Worthy is the Lamb that was slain.—
Revelation 5:12.

It is a good thing to take a vacation in the hills. When we become worn out with the rush of the city with its nerve strain and the noise of traffic and business worries, it is refreshing to seek renewal in the mists of the mountains.

That is true too in the spiritual sense. In the main, we are immersed in the activities and interests of earth, pressed by the duties and claims of life, and surrounded by the sins and weaknesses of the world. From time to time, therefore, we need to climb the hilltops of Scripture and take a long look across the valley to the Celestial City, and so be renewed in spiritual health.

If you want a stimulating tonic, climb with me to the hilltops of the Book of the Revelation, gaze across the valley of earth, and see a door opened in heaven and a throne set. Round about the throne is a rainbow of mercy, and sitting upon the throne is One like unto a jasper, pure transparent gold. Round about the throne are twenty-four elders clothed in white linen, with crowns of gold upon their heads. A wonderful sight!

We bend our heads before the dazzling view, and then our ears are well-nigh deafened and our hearts thrilled with delight, to hear the mighty swelling anthem: “Worthy is the Lamb that was slain.” Ten thousand times ten thousand, and thousands of thousands are joining in that great familiar anthem of the ages around the throne.

There is no difficulty in identifying the Lamb. In picture and prophecy, it is the Passover Lamb of the dark night of Egypt’s sorrow. In person, it is “the Lamb” by the river Jordan, “which taketh away the sin of the world.” In presentation, it is the Lamb on the cross, bearing the sin of many, and making intercession for the transgressors. In Paradise, it is the princely Lamb in the midst of the throne. Jesus in the midst!

The book of God is there, sealed with seven seals. “Who is worthy to open the book?” is the cry. No one is found worthy. Oh, my dear friends, I wish that thought would come upon us with great weight; no one is worthy in himself to face God—not one.

John said, “I wept much.” But one of the elders said: “Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book

and to loose the seven seals thereof.” When John looked, instead of a Lion, he saw “a Lamb as it had been slain.” Instantly, he heard the shout of the Church triumphant: “Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.”

Ah, you do not like the mention of the blood? You say it is not up-to-date theology; it is crude. Let me tell you, if ever you pass through the pearly portals into Paradise, you will have to speak and sing about the blood.

Then suddenly John heard that great anthem caught up by those on earth and those under the earth. All were singing with tremendous volume, “Thou art worthy!”—the Lamb is worthy!

HE IS WORTHY in the sight of the Father.

The Lamb is worthy to represent the Father to the human race. “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him,” expressed Him, shown Him forth. “Lord,” said

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one of His disciples on the night of the betrayal, "show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father." Worthy to represent the Father!

What a difficult thing it is to find a worthy representative! The country must send her best men as ambassadors to foreign courts, because they represent all for which the country stands. A business company must send its best traveler to represent it to that business firm, from which it will probably receive large orders. A good representative is necessary, and God must be represented to mankind. "And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation" (Isa. 63:5). "Great is the mystery of godliness; God was manifest in the flesh." He was worthy in the sight of His Father to represent Him. Yes, and worthy to reconcile to Him.

In His incarnation, our Lord took Deity down to man, and in His ascension He took humanity up to God. "God was in Christ reconciling the world unto himself." The Lamb was worthy to satisfy justice; to magnify the law, and to make it honorable; to meet the righteous claims of a righteous God; and to illuminate the unfathomable love of the everlasting Father. The Lamb is worthy!

At His baptism the voice of the Father said: "This is my beloved Son, in whom I am well pleased." He is worthy!

At the transfiguration, a voice said: "This is my beloved Son, in whom I am well pleased. Hear ye him." The Lamb is worthy!

In Jerusalem, just before the crucifixion, Jesus lifted up His eyes and said: "Father, glorify thy name," and a voice came, "I have both glorified it, and will glorify it again." Where? At the cross. He is worthy to reconcile man to God.

HE IS ALSO WORTHY in the sight of the human family.

Let us gather around His cradle in the manger at Bethlehem. There we see the shepherds coming from the fields and falling down to worship "that holy thing" born of Mary, and called the Son of God. He was worthy in the sight of the workers.

Watch the Wise Men coming from the East to offer their gifts of gold, frankincense and myrrh, and to worship at His infant feet. The Lamb was worthy in the sight of the wealthy.

See Him a little child in the temple at Jerusalem. Anna offers her praise, and old Simeon lifts Him up, crying: "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation." Worthy was the Lamb in the sight of the worshippers.

Pass on to His conduct and character. The common people heard Him gladly, He taught them with authority, and not as the scribes. He was worthy in their sight.

Simon Peter cried: "Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and art sure

that thou art the Christ, the Son of the living God." He was worthy in Peter's eyes.

His beloved John testified: "He was manifested to take away our sins; and in him is no sin." He was worthy to John.

Ask Mary Magdalene, and she will say: "He cast seven devils out of me, and when He was buried in yonder sepulchre, I went and met someone whom I supposed was the gardener and said: 'Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away.'" Even His dead body was worthy to this woman.

Salome came and besought the Master that her two sons might sit one on His right hand and the other on His left, in the glory. She would have her boys ever near the blessed Lord, because He was worthy.

His mother, who knew Him better than any other human being, says to us: "Whatsoever he saith unto you, do it." The Lamb is worthy.

We catch the music of this message around His wondrous cross.

Pilate, representative of the Roman world power, pays his tribute: "I find no fault in him." The Lamb was worthy.

The first lady in the land, Pilate's wife, added her note to the swelling chorus by sending a message to her husband: "Have nothing to do with that just man." The Lamb was worthy.

Joseph of Arimathea, representative of the civil community, besought Pilate that he might take His body and bury it in his own beautiful sepulchre, "wherein was never yet man laid." The Lamb was worthy.

Nicodemus brought a hundred pound weight of ointment to anoint His dead body. He was worthy in the eyes of the ruler who once came to visit Him by night.

The centurion spoke to the Roman legions, when he heard the cry that rose from the One on the cross: "Truly this was the Son of God." Worthy the Lamb!

Yes, around "the old rugged cross" with all its sadness and sorrow, its suffering and darkness, I can trace the thrilling tones of triumphant testimony to Jesus Christ: "Worthy is the Lamb that was slain!"

HE IS WORTHY in the sight of His foes.

He had many foes. "They hated me without a cause," He said. That is a sad statement. "If the world hate you," He is saying to some of you young folk, "if the world hate you, ye know that it hated me before it hated you."

The Pharisees plotted against Him and sent officers to arrest Him, but these came back saying: "Never man spake like this man!" The Lamb was worthy!

They sent their disciples, the Herodians, to catch Him about the tribute money, but He retorted: "Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's." The Lamb was worthy.

Then the Sadducees came with their very clever problems about the woman who had had seven husbands, saying: "Therefore in the resurrection whose wife

shall she be of the seven?" "Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." Then they dared not ask another question. The Lamb was worthy in the sight of His foes.

Judas sold Him for thirty pieces of silver, and after he had received his ill-gotten gain, returned to the rulers with this confession, "I have sinned in that I have betrayed innocent blood." The Lamb was worthy even in the eyes of His betrayer.

What did the demons say? "We know thee, who thou art, the Holy One of God. Art thou come to torment us before the time?" He is worthy even to the very inhabitants of hell.

The day is coming when men and women of this world, who cast all their insults at the name of Jesus now, will change tune at His approach, and "at the name of Jesus every knee should bow . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Yes, the time is almost at hand when every foe will pay tribute to His triumph in the words: "Thou art worthy!"

BUT BETTER STILL, He is worthy in the sight of His friends.

All His friends have counted Him worthy to be accepted. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." Have you accepted Him, friend? "No," you say, "not definitely." Then He is not worthy in your sight. Will you accept Him now? He is worthy to be confessed. Surely there is none like Him! I would not call a man a friend of Jesus who did not think Him worthy to be confessed openly before men.

All His friends think Him worthy to be followed as Lord and Master.

William Burns followed far to the lonely borders of Manchuria, because the Lamb was worthy.

David Livingstone plunged deeply into the jungles of unknown Africa to dare, do and die, because the Lamb was worthy.

Henry Martyn swept far afield to the sands of India to witness for Christ, and there laid down his life, because the Lamb was worthy.

John Williams sailed the Southern Seas and died the martyr's death, mutilated by savages, counting the Lamb worthy in his eyes.

Captain Allan Gardiner resigned from the Royal Navy and the possibility of an admiral's rank to go out to the lonely rugged coasts of Patagonia, because the Lamb was worthy.

George Fenton Hall marched into the unknown tracks of Amazonia and blazed a trail of light and hope for thousands, and then laid down his life on the altar, esteeming the Lamb as worthy.

I once read a letter from a young man who was attached to the World-wide Evangelization Crusade, in which he said: "I hope to be at the open doors of Afghanistan. Remember me, that Jesus

[Continued on page 673]

FAITH'S ATTITUDE

Toward Worldly Position and Fleshly Temptation

Part II: By G. Coleman Luck

IN THE opening verses of the first chapter of his epistle, James shows that the attitude we take when faced by the trials and tribulations of life is a real test of the faith, or lack of faith, in our hearts. Then he proceeds to another test—our attitude toward the worldly position we occupy. He speaks of two extremes, poverty and wealth. How should the true Christian face either of these situations?

Poverty is dealt with in one verse: "Let the brother of low degree rejoice in that he is exalted" (1:9). In such a condition, instead of griping and complaining, "the brother"—the true Christian—should go on in fortitude and indeed *rejoice*; not in his poverty, but rather in his spiritual wealth in Christ. Let him remember that through faith he occupies the exalted position of a child of God, and that the heavenly Father will "work all things together for good to them that love him."

The rich man, being perhaps more tempted to turn from God and trust in self, is given somewhat lengthier instruction. Being overinclined to vain self-exaltation, he is admonished to consider the fact "that he is made low" (v. 10). He should always remember that God is no "respector of persons" and that earthly riches are as nothing in His sight. The rich man is not to expect any preferential treatment, but must take his place with all other men as lost sinners saved only by divine grace. He can rejoice in the fact that he is thus brought low in order that he may receive salvation through faith in Christ even as others.

Lest he should be inclined to forget this, he should consider the transitoriness of his own life and wealth. James compares the rich man with "the flower of the grass," which soon passes away. He is like the beautiful flower of the field, fresh in the summer morning, but withered and gone by nightfall because of the burning heat of the sun. "So also shall the rich man fade away in his ways." How clearly this same thought is advanced by our Lord in His parable of the rich fool, a man who trusted in his riches rather than in God, and who soon "faded away in his ways."

Beginning with verse 12, the writer again uses the word "temptation," but this time in an entirely different sense from that of verse 2. There temptations referred to trials and tribulations which come upon one from without, often quite unexpectedly. Here he uses the word

temptation to refer rather to solicitation to evil. Both of these uses of this word in the New Testament must be recognized and understood.

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him" (v. 12). The man who successfully endures such solicitation to evil is pronounced "blessed" or "happy." By turning from such temptation he has demonstrated by his purity of life that he really loves God, therefore he is promised "the crown of life" with which God will some day reward all those who have truly loved Him.

An eminent example of this is to be found in the life of Joseph. He resisted the evil solicitation of Potiphar's wife, even though it meant years of unjust imprisonment. By his purity of life, even in the face of this terrible temptation, he demonstrated that he truly loved God, and thus showed his inward faith by his outward actions.

While temptation in the sense of trials and tribulations is sent from God for a definite purpose in our lives, we are not to think of temptation in the sense of solicitation to evil as coming from God. "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed" (vv. 13, 14).

During recent years, on certain occasions plain clothes policemen solicited merchants to infringe O.P.A. regulations, in order that when they yielded and broke the law cases might be made against them. God is not to be thought of as stooping to such tactics. When a man commits sin and iniquity, he cannot blame God by saying that he has merely yielded to the temptation God sent.

James makes it clear that God can neither Himself be tempted in such a way, nor does He tempt others to commit sin. Such temptation comes rather from the corrupt, sin nature within man himself. These evil lusts and passions are within us all. Other persons no doubt have a part in such temptation, but it is the sin nature within that responds; and when a man falls he can in the final analysis blame no one but himself.

LEST ANY SHOULD MINIMIZE SIN, as some nowadays are inclined to do, verse 15 contains a terrible warning as

to sin and its final result. Three simple steps are traced: lust, sin, death. First there is the evil desire in the heart. If encouraged, this gives birth to open and flagrant sin, and sin in turn eventually produces death. In the case of unbelievers, this death will be eternal death. If unconfessed and unrepented of in the life of the believer, it will eventually result in physical death.

John speaks of this when he mentions "a sin unto death" (I John 5:16). Paul states with regard to certain sins that "for this cause many are weak, and sickly among you, and many sleep" (I Cor. 11:30). When a believer dies it means either that the life work assigned to him by the Lord has been completed, or that he has gone so far out of the will of the Lord that his testimony is ruined and the Lord must call home His erring child. "Do not err, my beloved brethren." Let us be careful to distinguish these important things.

So far from attributing *evil* to God, on the contrary, let us realize that our heavenly Father sends only *good things* to us. Everything good proceeds from Him. "Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (v. 17).

Once again we have the giving God called to our attention. He is called "the Father of lights," perhaps an allusion to God as Creator of the marvelous heavenly lights. *Light* speaks of purity and holiness, and these heavenly bodies, brilliant and wonderful as they are, but feebly represent the glorious light of the great Creator Himself.

But these physical lights are subject to alternations of light and darkness. Even the shining sun has its "spots." But there are no spots—no variableness—within the perfect light of the great Creator. "Shadow of turning"—the *shadow mark* cast from a heavenly body in its *turning* or revolution, e.g., when the moon is eclipsed by the earth, and the sun by the moon" (Fausset). Even the greatest of created things may change, but God never.

"Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures" (v. 18). Here James points us to the greatest gift of all: the fact that this sovereign and omnipotent God of His own free will chose us to be heirs of eternal life through faith in His Son. He confirmed this choice

[Continued on page 669]

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Evangelism

News of Conferences and Campaigns

Evangelists and other Christian workers reporting items for this department will please arrange to have copy reach the magazine not later than the 20th day of the second month preceding date of issue.

This department is intended for news in concise reports of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants nor can we promise to print them.

Reports should be definite. Include the name of church and pastor or sponsoring organization as well as city, state, and dates of the meeting.



O. W. STUCKY closed a two-week campaign Mar. 27, in the First Baptist Church, Wyandotte, Mich., Robert Leitz, pastor. During this series of meetings the Lord blessed in many ways. There were 47 who definitely confessed Christ as Saviour, and 91 came for restoration and consecration. In a special young people's service 25 young people came to the altar for life service consecration. The Bible reading program was made a great blessing to all. A total of 9,655 Bible chapters were reported read in the two weeks; 107 signed the Bible reading covenant card, which takes one through the Bible in a year. Six persons read through the New Testament in the two weeks. The evangelist finds it encouraging that very often the churches continue this systematic Bible reading after the campaigns close. The Lord is greatly blessing the daily prayer covenant, in which people designate the half hour they will spend in prayer each day for the blessing of the Lord on the meetings. In the above church, 108 prayed daily in thirty-four different half-hour periods, making seventeen hours of prayer each day. This was the third series of meetings the evangelist has conducted in this church.

Feb. 22-Mar. 6, Marion Beene was with the First Baptist Church, Newtonia, Mo., Wesley Pierson, pastor. There were 10 conversions. Mr. Beene spoke at the consolidated school and announced Youth Night. A group of 115 young people came in a body to attend the meeting at the church. Mar. 8-20 Mr. Beene conducted meetings in First Baptist Church, Billings, Okla., where Charles McNabb is pastor. There were 10 decisions in these meetings. Both of them were small communities, but the blessing of the Lord was upon the meetings.

Wes Auger, Feb. 22-Mar. 6, was with the Christian and Missionary Alliance Church, Osceola, Pa. God blessed with the largest attendance in the history of the church. Night after night the building was crowded and larger quarters were sought but could not be obtained. More than a score professed conversion; outstanding among them was a ninety-two year old man. Butler Hill Baptist Church co-operated in the campaign by closing their evening meetings. G. Welbourn is pastor of the Osceola church, and John Tubbs pastors the Butler Hill church. Mar. 13-20, Mr. Auger was with the Evangelical United Brethren Church, Royalton, Pa., where Harry Mark is

pastor. The attendance climbed each night, beginning with 90 and finally reaching 210. There were a number of conversions.

The Fehsenfeld-Bundy evangelistic team closed a two-week union revival in Williston, N.D., on Feb. 20. God graciously blessed in saving and reclaiming 177 souls. Mar. 6-20, the party held meetings in Kenora, Ont.

Olivet Baptist Church, Bellwood, Pa., W. A. Herzog pastor, had the leadership of Charles E. Pont, artist-Bible teacher, Jan. 11-23. The services were unusually well attended. Many took a public stand in acceptance of the Lord as Saviour. There was fine interest in Mr. Pont's work. This was his third visit to the Olivet Baptist Church within two and one-half years. He has been invited to return again in October.

Lauren W. Gerber reports a recent meeting for the Kickapoo Valley Youth for Christ, held in the Methodist Church at Bloom City, Wis., Arlo Twist, pastor. Mr. Gerber was also speaker at Youth for Christ at Madison, Wis., Earle Johnson director. In addition, services were conducted in the United Brethren Church, Annawan, Ill., Russell Ellinger, pastor. For use in his meetings Mr. Gerber has purchased a Hammond solo-vox.

Edward VanderJagt conducted a revival Feb. 6-20, in the Calvary Baptist Church, St. Petersburg, Fla. The attendance was the largest since the church was built. A number of conversions were reported.

Eddie Wagner held a campaign Jan. 9-23, in Carson Avenue Brethren Church, Artesia, Calif., Robert Dell, pastor. Forty-four conversions and 10 rededications were reported. His next meeting was held Jan. 30-Feb. 13, in Trinity Bible Church, Hollydale, Calif., Ray Harris, pastor. There were 23 conversions and a number of rededications. Following this engagement, Mr. Wagner went to Bell Gardens Baptist Church, Kermit Byrd, pastor. There were 63 conversions, 13 rededications, 13 for baptism and 9 transfers of membership. Ten families started family altars in their homes. The success of these meetings was due to the 'round-the-clock prayer circle. Ninety-six persons were asked to take fifteen minutes, and in that way a continuous chain of prayer was carried on day and night. Souls were saved in their homes and in the church as a result of much prayer. Feb. 28-Mar. 13, the evangelist held meetings in the First Brethren Church, Compton, Calif.

Much blessing was experienced in the Mar. 10-12 session of the Great Smoky Mountains Bible Conference, held in Bryson City, N.C. A. J. Overton, Jr., of Hendersonville, N.C., was guest speaker, and the conference was directed by W. Herbert Brown.

F. A. Wirth reports successful meetings during February in the Baptist Church,

Moody Monthly

Rushville, Ill. Seventeen came forward to profess faith in the Lord Jesus Christ. Much old-time conviction was manifested. Many delegations came from other churches and communities. During the first two weeks in March, Mr. Wirth continued in meetings with the First Baptist Church, Beardstown, Ill. A real heaven-sent revival was reported, with 50 accepting Christ as Saviour.

Charles E. Boren conducted a campaign Mar. 13-27, in Calvary Church, Minot, N.D., B. Robert Devin, pastor. Mr. Devin writes: "We witnessed the salvation of 20 souls directly resulting from Mr. Boren's effective ministry. Christians were also led back to the center of the narrow way, as he called for re-consecrated lives and further yielding to the Holy Spirit day by day." In spite of adverse weather conditions, the meetings were a success.

Notes of the Extension Department of Moody Bible Institute

James C. Calhoun conducted meetings Feb. 23-Mar. 6, in Allen Memorial Baptist Church, Candor, N.Y. Twenty-two accepted Christ, and 20 reconsecrated their lives at the altar. Attendance in the Sunday school exceeded the hundred mark for the first time in the history of the church, while the midweek prayer service also increased in attendance.

Michael Guido was at First Baptist Church, Kittanning, Pa., Jan. 23-30. This meeting was responsible for uniting the members as never before. The children's meetings were well attended, increasing from 37 to 250 within a week. Seventy children professed to accept Christ as Saviour.

FUTURE ENGAGEMENTS

Wes Auger: Apr. 24-May 8, Burholme Baptist Church, Philadelphia, Pa.; Apr. 30, Youth for Christ, Philadelphia; May 7, Youth for Christ, Norristown, Pa.; May 11-12, Gospel Center, Sunbury, Pa.; May 15-29, Bible Protestant Church, South Canaan, Pa.; May 21, Youth for Christ, Honesdale, Pa.; June 3-5, Baptist Church, Mehoopany, Pa.; June 12, Tabernacle Baptist Church, George, Iowa; June 13, First Baptist Church, Spencer, Iowa; June 14-26, Fairview Church, Stuart, Iowa.

Marion Beene: Apr. 26-May 8, First Baptist Church, Perry, Okla.; Aug. 16-28, Maple Flats and Constantine Center Baptist Churches, Cleveland, N.Y.

John Carrara: May 3-15, Calvary Baptist Church, Grand Rapids, Mich.; May 17-29, Chandler Street Baptist Church, Jamestown, N.Y.; May 31-June 12, First Baptist Church, Harvey, Ill.

Henry L. Harms: May 8-15, Bethel Baptist Church, Chicago, Ill.; May 15-22, Montrose Baptist Church, Chicago, Ill.

G. A. Jacobson: May 3-8, Baptist Church, Montoursville, Pa.; May 10-15, Christian and Missionary Alliance Church, Toledo, Ohio; May 29-June 5, Hortonville Baptist Church, Hortonville, Wis.

George V. Long: May 22-29, Calvary Baptist Church, South Bend, Ind.

Ralph Morningstar: May 8-15, First Baptist Church, Breckenridge, Minn.

Richard W. Neal: May 1-8, St. John's Italian Baptist Church, Cleveland, Ohio; May 8-15, Hough Avenue Baptist Church, Cleveland, Ohio.

David F. Nygren: May 8-22, Evangelical Congregational Church, Youngstown, Ohio; May 29-June 12, Calvary Baptist Church, Lake City, Minn.; June 19-July 3, tent campaign, Marshall, Minn.

Lester C. Place: May 3-8, Mennonite Brethren in Christ, Wichita, Kan.; May 11-22, Faith Baptist Church, Kansas City, Kan.; May 24-29, Baptist Church, Labette, Kan.; May 31-June 5, Salina Bible Church, Salina, Kan.; June 6-11, Rural Bible Crusade Conference, Topeka, Kan.; June 12-19, Baptist Church, Highland, Kan.; June 21-26, Mennonite Brethren in Christ, Enid, Okla.

Tom Presnell: May 22-June 12, union campaign, North Solomon Valley Evangelistic Association, Portis, Kan.; June 19-July 10, county-wide campaign, Grand Junction, Colo.

Sylvester Sanford: May 14-19, Rescue Mission National Convention, Asheville, N.C.; May 21-26, Terre Haute, Ind.

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Gaylord F. Smith: May 1-8, Spencer Park Community Church, Hastings, Neb.

O. W. Stucky: May 1-8, Conley Memorial Baptist Church, Detroit, Mich.; June 5-19, First Baptist Church, Gillette, Wyo.

Edward Vanderjagt: May 1-15, Mitchell Methodist Church, Negaunee, Mich.

Eddie Wagner: Apr. 24-May 8, Grace Tabernacle, Owosso, Mich.

W. F. Wills, Jr.: May 1-8, Oak Grove Baptist Church, Broadmore Heights, Ill.

MOODY EXTENSION STAFF

James R. Calhoun: Apr. 26-May 8, Amity Methodist Church, Steinersville, Ohio; May 14, Youth Fellowship Meeting, Mennonite Church, Shamokin, Pa.; May 15, Trinity United Evangelical Church, Shamokin, Pa.

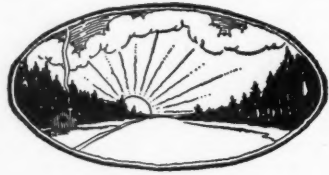
Elton W. Crowell: May 1-8, Grace Baptist Church, Flint, Mich.; May 10-22, Bertrand Bible Church, Niles, Mich.; May 24-June 5, Union Tent Meetings, Frewsburg, N.Y.

Michael A. Guido: Apr. 24-May 8, Central Evangelical United Brethren Church, Hutchinson, Kan.; June 15-26, Leefield Baptist Church, Statesboro, Ga.

Robert J. Kees: May 1-15, Ruby Avenue Baptist Church, Kansas City, Kan.

Raymond O. Nelson: May 8-22, First Evangelical United Brethren Church, Nashville, Tenn.; May 24-June 5, First Evangelical United Brethren Church, Clarksville, Tenn.; June 7-19, First Evangelical United Brethren Church, Johnson City, Tenn.

A. H. Stewart: May 8-22, Campus Baptist Church, Ames, Iowa.



Summer Bible Conferences

East

Camp Pinnacle, Voorheesville, N.Y.: June 14-Aug. 30

Harvey Cedars Bible Conference, Harvey Cedars, N.J.: May 30-Sept. 5.

Montrose Bible Conference, Montrose, Pa.: July 2-Sept. 6

New England Fellowship, Rumney, N.H.: July 2-30, Youth Conferences; July 31-Aug. 5, Pastors' Conference; Aug. 6-19, General Conference; Aug. 20-23, Business and Professional Men's and Women's Conferences

North Mountain Bible Conference, Wilkes-Barre, Pa.: July 1-Aug. 14

Ocean Grove Bible Conference, Ocean Grove, N.J.: Aug. 14-19

Ontario Bible Conference, Looming, N.Y.: July 24-Aug. 7, General Conference; July 24-Aug. 7, Young People's Conference; Aug. 8-15, Children's Camp (ages 8 to 13)

Sunrise Mountain Bible Conference, Silver Bay, N.Y.: July 2-Sept. 5

Victorious Life Conferences, Keswick Grove, N.J.: May 27-30, Memorial Day Conference; June 11-19, Student Conference; July 1-4, July Fourth Conference; July 9-17, First July Conference; July 18-21, Ministers' and Christian Workers' Conference; July 23-31, Second July Conference; Aug. 6-14, First August Conference; Aug. 20-28, Second August Conference; Sept. 2-5, Labor Day Conference

Word of Life Camp, Schroon Lake, N.Y.: June 11-Sept. 5

South

Lake Louise Bible Conferences, Toccoa, Ga.: June 5-11, Atlanta Youth for Christ; June 13-19, Moody Bible Institute Conference; June 27-July 2, Youth Conference (ages 9 to 14); July 2-9, Young People and Adult Conference (ages 15 and up); July 11-17, Sword of the Lord Conference; July 18-23, Sunday School Conference; July 25-31, Bible Conference; Aug. 2-7, Bible Memory Association; Aug. 9-16, Miracle Book Club; Aug. 17-21, National Laymen's Evangelistic Association; Aug. 22-28, American Association for Jewish Evangelism; Sept. 12-19, Sudan Interior Mission

Midwest

Camp Awana, Fredonia, Wis.: June 25-July 9, Girls' Camps (ages 8-11 years); June 25-July 23, Junior Guards (ages 12 to high school); July 9-23, Senior Guards (high school age); July 23-Aug. 20, Boys' Camps (ages 8-11); Aug. 6-Sept. 2, Pioneer Boys (ages 12-14); Aug. 20-Sept. 2, Crusaders (ages 14-17); Aug. 29-Sept. 5, General Conference (young men and women, 18 years and up)

Cedar Lake Bible Conference, Cedar Lake, Ind.: July 1-Sept. 5

Moody Monthly

Covenant Point Bible Camp, Iron River, Mich.: July 10-17, Youth and Senior Camp (ages 15 and up); July 17-24, Girls' Camp (ages 10-14); July 24-31, Boys' Camp (ages 10-14)

Gitche Gumees, Eagle River, Mich.: July 24-Aug. 21

Gull Lake Bible and Missionary Conference, Augusta, Mich.: June 25-Aug. 27

Maranatha Bible and Missionary Conference, Muskegon, Mich.: June 15-Sept. 15

Upper Peninsula Bible Camp, Forsyth, Mich.: June 25-July 8, Boys' Camp (ages 13-15); July 9-22, Girls' Camp (ages 13-15); July 23-29, Junior Camp (boys and girls, ages 9-12); Aug. 6-19, Youth Conference (ages 16 and up); Aug. 22-Sept. 5, Family Vacation period

Winona Lake Christian Assembly, Winona Lake, Ind.: June 21-26, Oriental Missionary Society Conference; June 22-28, School of Missions; June 22-29, Winona Lake School of Theology; June 26-July 3, Christian and Missionary Alliance Conference; July 3-10, "Youth Week," Youth for Christ; July 10-17, Youth for Christ International Convention; July 17-Sept. 5, Bible Conference; July 17-24, Conference on Evangelism; Aug. 1-13, School of Sacred Music; Aug. 8-13, Christian Writers' Institute; Aug. 15-19, Sunday School Conference; Aug. 29-Sept. 4, National Brethren Conference; Aug. 29-Sept. 5, American Association for Jewish Evangelism

West

Cooperstown Bible Conference, Cooperstown, N.D.: June 21-July 4

Mount Hermon Conference, Mount Hermon, Calif.: May 27-30, Family Conference; June 10-12, Christian Business Men's Committee California Conference; June 19-26, Mount Hermon Adult Bible Conference; June 20-26, Youth for Christ; June 26-July 3, Fuller Foundation; June 27-July 4, Regular Baptists (Independent); July 3-10, Mount Hermon Adult Bible Conference; July 4-10, Child Evangelism; July 4-10; Mount Hermon Junior High; July 11-17, Mount Hermon High School; July 11-17, Mount Hermon Junior Camp; July 17-24, Dallas Theological Seminary; July 18-22, Lutheran Ministers; July 18-24, Mount Hermon Junior High; July 24-31, Baptist Bible Encampment; July 31-Aug. 7, Baptist Bible Encampment; Aug. 7-14, Christian Endeavor; Aug. 7-14, Bay Area Bible Camp (juniors); Aug. 8-14, Mount Hermon Sunday School Conference; Aug. 14-21, Bible Institute of Los Angeles; Aug. 14-21, Bay Area Bible Camp (juniors); Aug. 21-28, Bay Cities Baptist Union; Aug. 29-Sept. 5, Mount Hermon Young People's Conference; Aug. 29-Sept. 5, Christian Reformed Conference; Sept. 13-15, Baptist Women's Mission Society; Sept. 16-18, Walnut Creek Presbyterian Conference; Oct. 1, 2, Brethren Conference

Red Feather Lakes Bible Conference, Estes Park, Colo.: July 16-24

Southwest Bible and Missionary Conference, Flagstaff, Ariz.: Aug. 2-15

Organizational Listing

Christian Business Men's Committee: July 5-10, Lake Geneva, Wis.; Aug. 7-14, Conference on Evangelism, Cedar Lake, Ind.

Christian and Missionary Alliance, Beulah Beach, Ohio: June 27-July 3, Children's Camp (ages 8-13); July 4-10, Youth Conference (ages 14-20); July 23-Aug. 7, Missionary and Bible Conference

Christian and Missionary Alliance Bible and Missionary Conferences: June 17-26, Arlington Texas; June 26-July 3, Winona Lake, Ind.; June 27-July 4, Pacific Palisades, Calif.; June 29-July 4, Deep River, N.C.; June 30-July 10, Delta Lake, Rome, N.Y.; July 1-10, Camp Hebron, Mass.; July 8-17, Lake Swan, Fla.; July 8-17, Alliance Redwoods, Calif.; July 10-17, Asheville, N.C.; July 10-Sept. 5, Glen Rocks, Rosseau, Muskoka, Ont.; July 11-17, Medicine Lake, Minn.; July 14-24, Canby, Ore.; July 21-31, Mahaffey, Pa.; July 24-Aug. 7, Beulah Beach, Ohio; Aug. 5-14, Old Orchard, Me.; Aug. 5-14, Okoboji Lakes, Arnolds Park, Iowa; Aug. 5-14, Summit Grove, Pa.

Moody Bible Conference: June 13-19, Lake Louise, Toccoa, Ga.

Youth for Christ International: Winona Lake, Ind., July 3-10, Youth Week; July 10-17, Convention Week

"Go, labor on, spend and be spent,
Thy joy to do the Father's will;
It is the way the Master went,
Should not the servant tread it still?"

"Go, labor on; 'tis not for naught;
Thine earthly loss is heavenly gain;
Men heed thee, love thee, praise thee not;
The Master praises what are men?"

"Toil on, and in thy toil rejoice,
For toil comes rest, for exile home;
Soon shalt thou hear the Bridegroom's voice,
The midnight peal, 'Behold, I come!'"

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MISSIONS

Harold R. Cook, Editor

Passport to Europe's Homes

By DR. MINER B. STEARNS*



Even behind battlemented walls and into mountain fastnesses the radio message can find its way.

Carcassonne and Monestier, St. Marie, France.

Acme photos.



EUROPE—not much larger than the United States, but crowded with nearly a quarter of the world's inhabitants. What are Christians doing to make known their mighty, heart-transforming message in this pivotal continent of the world? Pitifully little.

One of the most powerful means of

Communist propaganda employed here by Moscow is the radio. At any hour, as one tunes in over the short-wave dial, all the strongest stations are pouring forth the Communistic line in English, Spanish, French or German (which the writer understands), or in some Slavic tongue, at whose meaning he can only

guess. For almost every home in western Europe has a radio, though few have automobiles.

And what are Christians doing with this mighty instrument? Little indeed. Again we see the truth of our Lord's words: "The children of this world are in their generation wiser than the children of light" (Luke 16:8).

When the writer and his wife returned to Europe late in 1945, they found broadcasting a government monopoly in all countries except the tiny principality of Andorra and the little grand duchy of Luxemburg, which have each a privately owned commercial station, operating on the American system of selling time to advertisers. In the other countries a tax is levied on each radio receiver to support the government broadcasting scheme.

A year later we launched the first post-war paid gospel broadcasts in French. These were sent out by Radio Luxemburg, the most powerful privately owned broadcasting station in the world. We had to pay the fantastic price of \$125 for a fifteen minute broadcast on Saturday afternoon, but were sure of a very large audience, as Radio Luxemburg is one of the most popular stations broadcasting in French. It can be heard all over French-speaking Europe, except in the extreme south of France. It was only because of our experience at the Voice of the Andes in Quito, Ecuador, and thanks to our continued membership in the World Radio Missionary Fellowship that the program manager in Luxemburg would consider our application for broadcast time. Even then our request was refused by the head office in Paris. Under the providence of God we had already signed a contract with the Brussels agency, and so have been on the air ever since. But not without a continued struggle, which demands constant prayer, and has brought us at times almost to the point of discouragement. One of the great difficulties has been to secure satisfactory musical talent in sufficient variety. In order to be more attractive to the listeners, our messages are not simple monologues, but three-way conversations. However, these require most careful preparation and rehearsal. The Lord provided a woman with great ability for writing the programs, and with an excellent radio voice for taking part in them. The writer takes part also, but the problem has

[Continued on page 690]

*Dr. Stearns is director of "La Bonne Nouvelle par les Ondes," a French Gospel Broadcast affiliated with the Belgian Gospel Mission, 325 N. 13th St., Philadelphia 7, Pa.

From the Fields

Spain: The farcical trial of Cardinal Mindszenty by the Communists aroused great indignation in the United States, and not entirely without reason. The Roman Catholic Church in particular made much of the affair and publicized it as an extreme example of religious oppression, though its religious character was not very clear.

In some areas, however, as in Catholic-dominated Spain, people who have suffered from the intolerant persecution by that church have commented sarcastically on the appeals for sympathy in the name of religious liberty from those who deny others that liberty wherever they are in power.

A recent letter from Spain says: "Here in A—, we have right now a case similar to any that can be given from those countries, or even worse, since there is no politics mixed in this affair. A young man, B— C—, in military service in the navy, was forced at the point of a pistol to attend mass. For not kneeling before the idol and not denying his faith and his Lord, he is now a prisoner and is being brought to trial with all the forms of a criminal procedure. Besides this he is being taken by force to the prison mass. But every time up until now the Lord has kept him firm without bending his knees to the idols. There have been and are today many cases like this in Spain and nobody is becoming horrified over them. What do the diplomatic representatives say to this?"

Egypt: From 2,500,000 inhabitants at the beginning of the nineteenth century, Egypt has grown until it now claims to have 20,000,000. "If births continue to increase at the present rate," says a government organ, "Egypt in some thirty or forty years will have the same population as France, or from 35 to 40 million inhabitants, who will have to be fed." This is indeed no small problem, since away from the immediate vicinity of the Nile, Egypt is desert. But in spite of a growing population there has been no apparent progress in the Christian cause in this Moslem land. In fact, recent government restrictions are threatening much of the Christian educational work now being carried on.

Belgian Congo: Other losses by fire have occurred in the last year or so in the Belgian Congo, but none quite so widespread in its effect as the January fire on the Rethy station of the Africa Inland Mission. Rethy had been established as a new printing center, and the old equipment from Aba as well as the new pieces recently taken to the field were gathered there waiting for the construction of the new press building. While most of the missionaries were away at a Bible conference, fire broke out in the temporary quarters, an unused dwelling with a grass roof, and was quickly beyond control. Nothing was saved but the linotype machine, which was in another building with a metal roof. Even more serious than the loss of equipment, which was considerable, was the loss of records and manuscripts which in some cases are irreplaceable. A book of Bible studies in



REV. JACOB PELTZ

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A JEWISH D. P. WRITES

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"I hope you will remember me. You gave me hope when you encouraged me to write to you. I am already three years in the D. P. Camps and I have very little strength left to bear this life. Please pray that I may come to America."

From Germany and other countries of Europe we continue to receive heart-rending pleas from surviving Hebrew Christians and Jews. We earnestly ask for your prayers and co-operation in this ministry of seeking to feed the hungry, clothe the naked, console the despairing in the Name of our Lord Jesus Christ. Please remember God's promise, "I will bless them that bless thee" (Gen. 12:3), and "they shall prosper that love thee" (Ps. 122:6).

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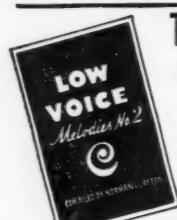
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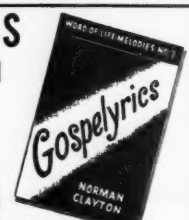




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one language and hymn books in two others which were in process were also destroyed.

India: The decision of the India Constituent Assembly, on December 4, to favor religious liberty has brought encouragement to many Christian workers in that land. An extract of the article passed says: "Subject to public order, morality, and health, and to the other provisions of this part, all persons are equally entitled to freedom of conscience and the right freely to profess, practice, and propagate religion." The word "propagate" in this act is of great importance, for it was this matter of conversion from one religion to another which was most in dispute. Yet there can be no real freedom of religion unless it includes also freedom to make it known to others and leaves them free to adopt it if they so choose without coercion.

Malaya: An Interreligious Organization of Singapore and Johore has been formed by a group representing the Moslem, Buddhist and Christian faiths. It grew out of a meeting on January 15 sponsored by local Moslems. Harold B. Amstutz, a Methodist, was elected chairman of the general assembly and executive council, with a Moslem as general secretary and a Chinese Buddhist as treasurer. It is difficult to see on what basis Christians can participate in such a mixed group, or how it can in any way profit the Christian mission, to which both Moslem and Buddhist are unalterably opposed.

Brazil. There are many German Lutheran churches in south Brazil with German pastors. However, numbers of these pastors are getting to the age of retirement, so the Rio Grande Synod has established a seminary in the country to provide Brazilian-born ministers who will be trained to take over the work of the church.

Peru. Missions, like armies, can sometimes extend their operations to the point where their service of supply is inadequate for the needs. Such an experience has been that of the Wycliffe Bible Translators in their pioneer linguistic work among the jungle tribes of eastern Peru. Lack of communications and adequate air transport isolated some of the advanced stations and brought great hardship to some of the missionaries who manned them. As a result, the mission has decided to build up a complete aviation and radio service to meet the needs of its workers. "Jungle Aviation and Radio Service" has been organized as a subsidiary of the Wycliffe Bible Translators for this purpose.

Argentina. By executive decree, all non-Catholic religious organizations in Argentina must now register with the government, giving meeting places, times of meeting, personnel, etc. No organization may function which is not registered, and new meetings or meeting places may not be opened without first securing the proper registration certificate.

Churches have come into existence in Java through the influence of Bible reading alone.

Moody Monthly

Golden Nuggets for Bible Students

By KENNETH S. WUEST

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VIII

WORD PICTURES IN PHILIPPIANS

THE things which happened unto me" (*ta kar' tui—ta kat' eme*) (1:12). *Ta*, "the things"; *kat'*, a preposition, the local meaning of which is "down"; *eme*, the pronoun of the first person; literally: "the things that have me down," or, "the things that are dominating me."

Nothing just happens to a saint. Everything that comes to him does so either as God directly sends it or permits it to come to him, or it comes as the result of his own misdoing. Paul was a prisoner of Rome because he had persisted in going on to Jerusalem in the face of repeated commands by the Holy Spirit that he stay away from that city (Acts 21:4-13). The things that now had him down, his incarceration in a Roman prison, with the consequent curtailment of his missionary work, were occasioned by his own misdoing.

"Furtherance" (*προκοπή—prokorēn*), a word thought to have been used to speak of a group of woodcutters, hewing out a road through a virgin forest for the pioneer advance of an army. The word means literally "to cut before." Paul is saying that the things that dominated his life, the circumstances that brought curtailment of his efforts in the missionary enterprise, the things that tied him down, rather than hindering the spread of the gospel had been used of God to provide for its pioneer advance among people who would not otherwise have heard it.

Thus does God use the things that tie us down, that handicap us, that circumscribe our efforts, to provide a pioneer advance of the gospel. These things condition us for our distinctive work, and place and keep us in the position where God wants us to work. If God in sovereign grace overrules at times when we do not obey Him, He certainly does the same when we are in His will, and uses these things to cut a road for the pioneer advance of the gospel.

Paul says that his being in prison provided for the entrance of the Word into the palace (*πραιτώριον—praitōrion*), the barracks of 10,000 Roman soldiers, the emperor's bodyguard. The soldiers chained to Paul to guard him came from that camp. They took the gospel with them in their hearts back to the barracks. In addition to this, the city of Rome knew about the noble prisoner, and the fact that he was in prison because of his association with Christ was made clear. Furthermore, the example of Paul in prison caused the Christians in Rome who had been frightened by the persecutions, to break silence. Thus, the preaching of the gospel increased. The things that oppose us, tie us down, circumscribe our efforts, handicap us, are used of God to provide for a pioneer advance of the gospel.

Here is what
Jesus said
about gifts—

"For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living."

JESUS and the disciples were sitting near the treasury. Many of the rich were casting in large sums. Then came the poor widow who gave two mites, which made a farthing. Seeing this, Jesus said, "Verily I say unto you that this poor widow hath cast more in than all they which have cast into the treasury."

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● "There was a blind Hebrew Christian woman among them who could not see the precious gifts with her eyes, so I named them one by one for her. So stirred was she that she could not say a word, but tears of joy and gratitude rolled down her cheeks. And then she asked me to write to you and thank you for the joy which you prepared for her and all the brethren."

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Moody at the Fair

[Continued from page 632]

On one occasion I was talking to Roy Goldsbury about the Moody Quartet. He told me the secret of its harmony. We all thought that his brother Paul had a wonderful low bass voice. He didn't. He was only medium baritone but he had power.

Roy said to me, "It was our first tenor, 'Mac.' We could take any song in print and put it up four steps higher than it was written and Mac would carry it like a lark."

"Four steps?" I asked. I couldn't believe it. If an ordinary singer goes up one step, that's something.

"Four steps, Roy? I never heard of such a thing."

He replied, "We didn't either. So far as we know, no other singer in the country could do it." And that was in 1893.

In addition to these male quartets, we were allowed to organize mixed quartets. When we were not on assignment with the male quartets for solo work, we sang in these on special occasions—at Sunday school classes, missions, and at an occasional funeral. We could be called on at a moment's notice.

I was in one such quartet. It was composed of C. S. Colburn, Miss Nannie Wilson, Miss McDonald, and myself.

Colburn was baldheaded and looked for the world like Bill Nye, the famous humorist. Everyone around the Institute called him Bill Nye.

There was one soloist that Mr. Moody brought to the Institute for the campaign who deserves special attention. That was Mrs. Frank Pearson.

Somewhere in the East Mr. Moody had heard Mrs. Pearson sing. She was the wife of the Rev. Frank Pearson. She had a most wonderful contralto voice—both sweet and powerful. Mr. Moody had her as a special soloist after Mr. Sankey left. I think she was a great consolation to him.

There was one song that he always had her sing—"The Eye of Faith." It was Mr. Moody's favorite throughout the campaign—a sort of substitute for "The Ninety and Nine." He would have Mrs. Pearson sing the first verse and the chorus; then after each of the other verses he would have the congregation sing the chorus with her.

How he loved that hymn! It's in *Gospel Hymns Nos. 5 and 6* combined—the book that they used in the campaign. The words of the first verse run:

*"I do not ask for earthly store,
Beyond a day's supply;
I only covet more and more
The clear and single eye;
To see my duty face to face
And trust the Lord for daily grace."*

There's an exciting incident that happened to Mrs. Pearson at the Institute that we can't afford to miss.

One day I was chatting with a group of boys in the lobby of the old 153 Building. In rushed Miss Lona Van Valkenberg.

"O boys!" she exclaimed, "we had the most exciting time over at the women's department today that you ever heard of

in all your life." Lona stopped for breath. "Mrs. Pearson folded up in the folding bed!"

We gasped.

"Mr. Pearson was frantic. He tried and tried to get her out and couldn't. He spread the alarm. All of us girls rushed to the room. We tried to get her out, too. It was hopeless! Positively hopeless!"

"What did you do?" asked one of the boys.

"Oh," she said, "someone ran for the janitor and he came and got her loose."

After the excitement had died down, we found out the facts. The Pearsons were living at the women's department. There was a folding bed that folded in the middle—then raised upright to form a sort of cabinet effect in the room. It was the same type of bed that is displayed in Mr. Moody's room at the Institute.

The story of the accident was that Mr. Pearson had arisen and gone to another room. When he returned there was no Mrs. Pearson in sight. It was just as if she had vanished into thin air. A muffled sound came from the bed.

He sensed the situation. His wife was in there. She had folded up in the bed.

The rest of the story Miss Van Valkenberg had told us. Mrs. Pearson was released unharmed.

While the incident is funny, since Mrs. Pearson escaped injury, yet fifteen minutes more and there might have been a funeral and Mr. Moody would have been without a soloist. The Lord watches over His own.

"Write a Song That Will Live"

One of the singers that I got closest to during the campaign was Prof. George C. Stebbins.

He died only a few years ago, well along in his nineties. One of the last pictures that I saw of him was in *MOODY MONTHLY*, where he was standing with George S. Schuler, a member of the Institute music faculty.

Mr. Stebbins, like myself, was interested in young men who were majoring in music. He said to me, "Write music. Write everything you can think of. You may write a song that will live for over a hundred years and bless thousands of souls."

He told me how he came to be associated with Mr. Moody's work. He was one of the authors of the *Gospel Hymns*.

He said, "It was in the days when Mr. Moody was in Y.M.C.A. work in Chicago."

Here permit me to digress again and say that we have another example of Mr. Moody's ability to discover musical talent. He discovered it in Mr. Stebbins.

Mr. Stebbins went on, "I was a young organist in Chicago. Mr. Moody held noonday meetings at the Y.M.C.A. He asked me to come and help them out with the music at those meetings. There we formed the friendship that lasted a lifetime."

Then he continued, "Mrs. Stebbins and I have traveled with him everywhere. He was always very considerate of the welfare of everyone. Whenever we were in a big meeting he used to say to me after the song service and just before

he began his address, "Now you slip out and go home. I'll get along. I want you to be fresh for tomorrow."

I enjoyed going to an assignment with Professor Stebbins. He was always giving out some helpful hints on how to get along in leading large audiences.

When we got over to the Central Music Hall for the noonday meetings, Mr. Moody assigned Professor Stebbins to the organ. It was the first time we had a pipe organ in any building where noon-day meetings had been held.

The organ in Central Music Hall was one with a beautiful tone. Every day someone would call for the song "When the Mists Have Rolled Away." Professor Stebbins would make that old organ just r-r-o-o-l-l those mists until you could see them disappear over the hills.

Yes, I enjoyed greatly the fellowship and the helpfulness of this very splendid man—Professor Stebbins.

Another singer that should be mentioned is J. H. Burke. He was John McNeill's singer. He had a very sweet voice and was a good leader. The funny thing about it was, John McNeill was Scotch, Mr. Burke wasn't.

Thousands of Scotchmen flocked to hear John McNeill, and of course they wanted to hear the old gospel songs in their mother tongue. John McNeill had to teach his Irish singer the Scotch brogue.

There's an interesting story in connection with Mr. Burke and a certain song. Mr. Moody was not only looking for good singing talent, but he was also looking for good songs that might be published.

It seems that he and Dr. Towner were traveling in the East and stopped over at a hotel in a small town.

There was an organ in the parlor of the hotel. A fellow came in with a song to sell to Mr. Moody. Mr. Moody said, "Sing it."

The fellow did.

Mr. Towner was trying all the time to get Mr. Moody's attention. He wanted to tell him the song was no good. Mr. Moody wanted the song for the boys' school at Mount Hermon. He was stuck.

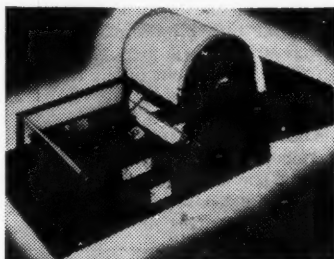
After the man got away with the money, Dr. Towner said to Mr. Moody, "I tried and tried to attract your attention. The song is no good."

"Well," said Mr. Moody, "you fix it up."

Dr. Towner tried it, but the boys at the school didn't go for it.

Mr. Moody turned the song over to Mr. Stebbins, "Fix it up, Stebbins. Make it good," was the order. Stebbins tried it. No success. At last Mr. Moody handed the song to Mr. Burke, saying, "Here's the man who can fix it." So Mr. Burke tried. The song went with a whoop—just once—that was all. When Mr. Burke went away, the song died.

Then there was another singer I must mention—our own Charlie Alexander. In a letter to the Institute, Charlie acknowledged that he got a lot of his ability to handle large audiences from Mr. Moody. He also said that much of his success in leading music in these audiences came from mingling with the outstanding leaders that Mr. Moody had brought with him to the Bible Institute



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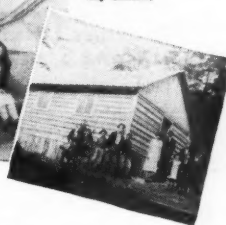
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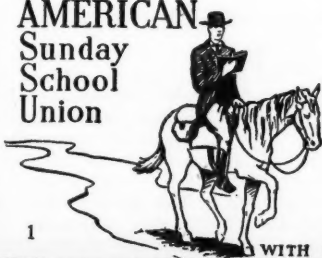
"BESIDES organizing new schools wherever possible, I held evangelistic meetings and conducted evening Bible classes," wrote Missionary Stewart from his headquarters at Tucson, Arizona. "To accommodate as many as possible, I occasionally appointed a meeting place out in the open under some of the live oaks, which trailed off down the washes issuing from the mountain canyons out into the prairie.

"On one such occasion, a badly discouraged and overworked rancher who had helped me arrange for a meeting, was very pessimistic of its success. Although at 10 a.m. only a few cattlemen had arrived, by 10:30 there were nearly a hundred people present, and we had a good service, both forenoon and afternoon. As a result, three girls were saved, one being the daughter of this man. That evening this discouraged rancher joyously exclaimed: 'Brother Stewart, you kain't sing fit to call the hogs, an' I kain't do much better: but we shore got 'em to singin', and we had a good meetin'."

"While on a vacation, and camping near a school house where I had a Sunday School, the people accompanied us back to our camp, bringing their lunches with them. After lunch, they insisted that we hold a service for them under the oaks, and seven young people accepted the Lord. Three of these later became capable Christian workers."

F.B.I.'s Hoover recently wrote: "The upward crime trend in the rural areas was more pronounced in 1946, with an increase of 14%, exceeding that in the cities." There is but one remedy—the Gospel of our Lord and Saviour Jesus Christ, preached in redeeming and transforming power. This is the mission of the A.S.S.U.—we have no other. Jesus said: "Go out into the highways and hedges and compel them to come in, that my house may be filled." (Luke 14:23).

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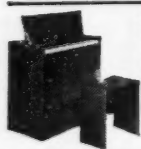
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at the time of the World's Fair.

During the fair, Charlie also got practical work in the tent meetings. He and Ralph Atkinson had one of the five tents. Their tent was pitched not very far from the stockyards district. There were a couple of them in that neighborhood that I remember about.

Some of the tent workers in that district used to get a shower—over-ripe tomatoes and rotten eggs!

Evangelicals and the Ecumenical Movement

[Continued from page 630]

of Europe are using a mysterious and esoteric vocabulary. Perhaps, he shot back, the trouble is with the American theologians—"who simply don't understand biblical theology."

Be that as it may—whether neo-supernaturalism understands biblical theology in a fully satisfactory way or not—what is of most importance at the moment is the latent suggestion that, as far as some of the American ecumenical forces were concerned, the worth of the ecumenical movement was with a liberal theology, and if they could not have a liberal theology, they wanted no ecumenicity. I shall not here suggest that for many evangelicals the worth of an ecumenical movement is with a genuinely biblical theology, and that if they cannot have a genuinely biblical theology, they want no ecumenicity—though that is the true fact. What is important right here is the deep theological difference within contemporary ecumenical fellowships.

These differences were apparent also at the Whitby Conference in 1947, to which allusion has already been made. E. J. Bingle, of the World Dominion Press, echoed the theological discords, and in the same voice minimized them with the characteristic ecumenical indifference to doctrinal conflicts. He wrote of Indian, Chinese, Armenian, German and other theologians who participated, and added that "there was, of course, considerable difference of approach, especially as between 'Continental' and Americans, but there was general agreement about the central Christian message" (*World Dominion and the World Today*, Vol. XXVI, No. 1, Jan.-Feb. 1948, p. 33). About this "central Christian message" on which the ecumenical forces find "general agreement" more will be remarked shortly, but it should here be noted that ecumenical forces are both keenly aware of a difference between the dominant mood of the Federal Council of Churches and of continental theology, and yet appear keenly determined to embrace both within the ecumenical fellowship.

THE THEOLOGICAL indifference of American ecumenical leaders actually comes to a prevailing discard of evangelical Christianity as a genuine alternative. This is made clear not only by the Federal Council's attitude toward avowedly evangelical forces, but by its fraternal attitude toward left-wing liberalism or humanism. For when the Universalist Church sought membership in the Fed-

eral Council a year ago, the Federal Council denied membership to that body not on the ground of its disbelief of such historic Christian doctrines as the deity of Christ, but on the ground that evangelical denominations in affiliation with the Council had threatened to withdraw if the Universalists were received into membership. Here not the most vital and broad New Testament test of Christian belief was made the point of reference for ecumenical fellowship, but rather the issue was decided on grounds of political expediency.*

It is now being recognized, in some ecumenical circles, that the Federal Council gave to Europe and to the world a distorted impression of American Christianity, for it gave no reflection of the millions of American evangelicals whom it does not represent, and at the same time failed to represent faithfully the convictions of millions of American evangelicals in denominations, the leadership of which is disproportionately liberal. Thus in *Theology Today*, Dr. Otto A. Piper remarked that fundamentalism "is hardly represented at all in the ecumenical movement. Its numerical strength especially in the United States is so considerable and the spiritual influence of its leaders reaches such wide circles," he added, "that as a result of their absence the ecumenical Church obtains a completely distorted view of American Protestantism" (Vol. IV, No. 1, "Theology in an Ecumenical Age," pp. 25f., April, 1947).

One need not confine himself to fundamentalist self-appraisals to secure a sense of the American strength of the forces of biblical Christianity for which the Federal Council, and hence the ecumenical movement, furnished no voice. In *Religion in Life*, Dr. Harvey McArthur scored as unfair to fundamentalism that attitude of the liberal which is "patronizing, perhaps even scornful, or, at best, tolerant of a movement which he regards as an anachronism, a vestigial remnant soon to vanish" (Vol. XIV, No. 4, "Liberal Concessions to Fundamentalism," p. 535, Autumn, 1945).

Dr. McArthur called on liberalism to concede the numerical and spiritual power of fundamentalism. He wrote of fundamentalists as "a powerful, partially organized group, numbering in the millions, worshiping in thousands of churches, raising millions of dollars annually, supporting thousands of ministers and missionaries, maintaining dozens of 'Bible schools' which graduate hundreds of students each year, and conducting innumerable conferences and evangelistic campaigns in every part of the nation" (op. cit., p. 536). He placed the number of fundamentalists at ten million—likely considerably too low an estimate—but excluded the merely "traditionally orthodox" and added that many "remain within the long-established denominations despite their predominantly liberal leadership" (*ibid.*, p. 536).

Dr. McArthur finds fundamentalists supporting six thousand foreign missionaries, remarks that some men of real

*It is a curious fact that, while not in the Federal Council on the national level, both Unitarians and Universalists are in on the local and state level, as, for example, in Massachusetts.

Moody Monthly

ability are to be found on the faculties of the approximately seventy-five Bible schools, which he presumes produce the leadership of the fundamentalist movement, by graduating about two thousand workers a year. He refers to great radio networks, like the Old-Fashioned Revival Hour, the Lutheran Hour, the American Back to God and the Detroit Radio Bible Class, paid for by earnest believers, and heard by multitudes who "recognize the significant role fundamentalism plays in the religious life of our nation" (*ibid.*, p. 537). "A religious movement of ten million people, producing and supporting six thousand foreign missionaries, maintaining Bible schools graduating two thousand students annually, and creating the nation-wide Sunday broadcasts—such a movement," he declares, "is not to be ignored or patronized" (*ibid.*, p. 537).

It would not take much effort to indicate how much stronger fundamentalism actually is than Dr. McArthur has demonstrated it to be—the chain of evangelistically loyal seminaries dotting the nation; the rising vitality of the Christian college movement; the youth activities of Inter-Varsity Christian Fellowship, Youth for Christ, and Young Life Campaigns; the evangelical publications which reach tens of thousands with each issue for a corporate circulation of millions every month; the great city and country churches which are centers for vital spiritual fellowships. The overwhelming majority of all American Protestant missionaries on the foreign field are evangelical in their convictions.

But enough has been said—even on a somewhat impartial liberal estimate of fundamentalist strength—to remind ourselves that the genius of the evangelical movement is discontinuous with the predominant emphasis and leadership of the Federal Council of Churches, as it represented American Protestantism to Europe and the world.

The peril of the present hour is that, when the world stands at the brink of disaster, the supernatural gospel of redeeming grace as evangelicalism proclaims it shall be withheld from dying men as no longer a live option. It is not so much the peril of Christian disunity, as an ecumenical unanimity on something less than the one true gospel, which is our greatest fear as we contemplate the relationship of evangelicalism to the present ecumenical movements.

For as the gospel offered the only effective antidote to Greek and Roman paganism, so today it is our one effective hope—and our only effective hope—against the despotic imperialisms of Communism, of Islam, and of Catholicism.

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Questions

NATHAN J. STONE

THE EARTH WITHOUT FORM AND VOID

Will you please explain the meaning of Jeremiah 4:23-26. Does it mean that the earth had undergone a change through a divine judgment before the creation of Genesis 1, and was the earth inhabited before that? Do Ezekiel 28:12-15 and Isaiah 14:4-14 date back before the kings mentioned there?

—A.L.C., Ohio

Jeremiah 4:23, which reads, "I beheld the earth, and lo, it was without form and void," is evidently a quotation of Genesis 1:2, but has no bearing on the question of anything like a catastrophe between Genesis 1:1 and 1:2. It is simply applied to the condition of Israel, a condition of desolation and emptiness, which the prophet foresees as a result of the calamitous judgment and destruction described in verses 6-13, and verses 20-27. This passage in itself does not prove anything concerning the creation. There may be, however, an inference that since the judgment mentioned in Jeremiah produced a condition described by these two words (*Tohu Wa-vohu*), it may also have been the case at the beginning.

As for the passages in Ezekiel and Isaiah, opinion is divided among commentators as to whether (1) it is simply a poetic description of the kings of Tyre and Babylon, or (2) whether these kings (especially of Tyre) are simply a type of some mysterious, supernatural being. The context seems to indicate that such extravagant language is more than a mere poetic description of earthly kings. If typical, there is one being whom these descriptions fit, the "anointed cherub" of Ezekiel 28:14, and Lucifer of Isaiah 14:12, being none other than the devil.

As for the view that a race of beings existed upon the earth before the present human race beginning with Adam, and on account of whose rebellion against God, led by Lucifer, a great catastrophic judgment overtook the then creation, the view is ably set forth in a volume entitled *The Biblical Story of Creation* by Georgio Bartoli, and also in *Earth's Earliest Ages* by George Pember.

♦ ♦ ♦

ASHES IN MOURNING

Is there any significance in the use of ashes for mourning so frequently mentioned in the Bible?

—H. S., Chicago, Ill.

Ashes are a symbol of insignificance and unworthiness. It is much like the word "dust" with which it is so frequently connected; and dust is earth which is broken up fine, and so, minute, infinitesimal.

Among some savage tribes, the custom in the case of death of taking the dust of mourning from the grave is perhaps to express the idea of identity with the deceased person. But behind this is probably the idea of frailty of life and mortality. When Abraham, interceding with the Lord (Adonal) in behalf of Sodom and Gomorrah, states that he who is "but dust and ashes" has undertaken to plead with Deity, it is a humble confession and acknowledgment of the insignificance and lowliness of man's earthy origin in contrast with the heavenly glory and everlastingness of God. He was physically "dust in origin, ashes in the end." So it must have been also a humiliation of self before God, a confession of unworthiness and need, and indirectly a plea for God's comfort and mercy.

♦ ♦ ♦

MIRIAM SMITTEN WITH LEPROSY

In Numbers 12:1-15, where it is told that Miriam and Aaron spoke against Moses and rebelled against his authority, why is it that only Miriam was stricken with leprosy, and not Aaron? Is it, as we recently heard a minister state, because she was a woman and trying to exercise an authority to which she had no right?

—S.E.R., Indiana.

At least two reasons may be advanced for the punishment of Miriam alone and not of Aaron at all, apparently, in this rebellion against the authority of Moses. Miriam appears to have been the leader in this rebellion. Her name is mentioned first in Numbers 12:1. It would hardly have been so otherwise. Then again, the verb which is translated "spoke" in this verse is in the feminine, indicating that Miriam did the speaking.

From other incidents in the Scriptures, we learn that Aaron was somewhat weak and easily influenced, particularly in the matter of the golden calf and its worship. On the other hand, it is quite evident that Miriam was a strong character, quick-witted and resourceful (Exod. 2:4-7), and possessed gifts of leadership. She is called "the prophetess" in Exodus 15:20. Women exercised the gift of prophecy in

the Old Testament. Her name is mentioned together with Moses and Aaron in Micah 6:4 as the three who, under God, led Israel up out of Egypt. Thus she was also a leader. The matter of the spiritual function and service of women is greatly misunderstood and misinterpreted, particularly in the New Testament. There is therefore no foundation for saying that Miriam was stricken with leprosy because, as a woman, she appeared to exercise authority. It was partly because she was the ringleader.

In the second place, it may be that Aaron was not smitten with leprosy because he was the high priest, the one who appeared for the people before the Lord; the one who himself was to pronounce the leper clean. It would seem to be inappropriate that the first high priest appointed of God to that most exalted position, whose garments of glory were crowned with the mitre which bore the inscription, "Holiness to the Lord," should have been so stricken and degraded before the people. God would spare the people such an awful blow as that. And in a sense Aaron was stricken through Miriam. All must have realized what he deserved and why he was spared. In any case, Miriam, through Moses' intercession, was speedily healed and cleansed.

♦ ♦ ♦

JOHN THE BAPTIST AND ELIJAH

In connection with your question in the issue of February, 1949, under the heading "John the Baptist," I wonder why you did not refer to Matthew 11:14; 17:3, 12, Christ's own words.

—H.D.S., Memphis, Tenn.

It is true that in Matthew 11:14 the Lord Jesus said, speaking of John the Baptist, "this is Elijah, that is to come" (R.V.). But He also prefaced His remark with the significant words: "And if ye are willing to receive it"; and He follows with the equally significant words: "He that hath ears to hear, let him hear," by which He meant, he that can *understand* or *take it in*. So He ended much of His parabolic teaching which contained truth, sometimes purposely *veiled*, and requiring meditation and understanding.

What He really meant was not that this was the Elijah who had lived nearly a thousand years before, but that John had come in the spirit, power and *purpose* of that Elijah to whom he bore such a marked resemblance.

The words "this is Elijah" are like the words of the Lord to the disciples concerning the bread He broke, "this is my body" (Matt. 26:26), which we completely repudiate as meaning that the bread actually *was* His physical body and the wine His physical blood. They were *symbolic* in each case.

As for Matthew 17:3, 12, verse 3 states that it was Elijah himself who appeared on the mount with Moses, and even though in verse 12 the Lord said, "Elijah is come already," it is plain from verse 11, that Elijah is *yet* to come and *restore all things*. John the Baptist certainly did not restore all things. It is also said of Elijah in Malachi 4:5 that he is to come "before the great and terrible day of the Lord." Our Lord's first coming was not that "great and terrible day of the Lord." His

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second coming is that "day," and Elijah will appear before it, with Moses, the two witnesses mentioned in Revelation 11 (particularly v. 6).

The Jewish error at the time of the first coming consisted in this very thing, that they did not understand that Elijah himself had a "forerunner" (Mal. 3:1) who should announce the first coming of Messiah. This forerunner was John the Baptist. That is why it is said, "This is Elijah." That is why he was so much like Elijah. He performed the same mission before the first coming of Christ which Elijah is to perform before the second coming.

Finally, John himself denied that he was Elijah in person when the delegation came from Jerusalem to inquire of him. He said plainly, "I am not" (John 1:21).

PARENTAL RESPONSIBILITY

What portion of the Bible predicts the condition of today with regard to disobedient children? I would take issue with those who excuse such disobedient children and place the blame on parents.

—Mrs. R.S., Baudette, Minn.

The passage to which you refer is II Timothy 3:1-5. It does not specifically refer to children. The subject of the sentence is "men," who are said to be "disobedient to parents," but no doubt children are included in it and adolescents may be placed in this class.

Such disobedience is certainly characteristic of this day, and an indication that these are indeed "perilous times."

There is some truth, however, in both aspects of the matter. No doubt too much blame is placed on parents by some. In spite of good home influence, the influence of outer environment may prove stronger and is not always easy to resist or overcome.

Yet much of the disobedience and delinquency of children in modern times must be laid squarely at the door of parental neglect. Parents have refused to discipline themselves or to submit to restraints, and have reaped the fruit in disobedient children over whom they have exercised little or no restraint.

If society, as you say, is responsible for such a condition in children, then society is made up of multitudes of disobedient parents who have refused to submit themselves under the hand of the almighty God and have lightly regarded law and morality. Multitudes of parents have failed both in precept and practice. Multitudes of children do not honor father and mother, because father and mother do not honor God.

An important passage in this respect is Ephesians 6:1-4, in which not only are children exhorted to obey their parents and to honor father and mother, but parents (fathers) are also exhorted not to provoke their children to wrath; rather to bring them up in the nurture and admonition of the Lord.

Parental responsibility is definitely and urgently laid down in the Old Testament, particularly in Deuteronomy 6:7, to diligently (pointedly) teach children spiritual truth and to make such truth the subject of conversation and interest. There

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has been an appalling failure in this respect.

Some children would be disobedient in any case. We certainly cannot condone, much less excuse, the awful disobedience and violence of many—signs of growing depravity; and while it may not be easy to allocate the proper measure of responsibility, there can be no doubt that parents, both as individuals and as part of society, are largely to blame.

ANGELS AND WINGS

Artists picture angels with wings. Is this scriptural? I know that Ezekiel speaks of cherubim as having wings. Is there anything in the New Testament that throws light upon it?

—I.R., Harrisonburg, Va.

There is mention in Revelation 4:8 of "creatures" who have six wings. They are much like the "creatures" of Ezekiel who are said to have four wings (1:6). These are the cherubim of chapter 10. In Isaiah 6:2 the seraphim are said to have six wings. These creatures are no doubt orders of angels. The word "angel" simply means "messenger" or "minister," one who performs service. It is the same in origin as the word translated "work" in Genesis 2:2, 3, where it is said, "God ended his work."

Wings, in connection with angels, are simply intended to symbolize and emphasize the thought of service. Very often in this regard the wings of the eagle are mentioned, as being strong and swift. So the angelic hosts are swift to fully carry out God's perfect and holy will, and everything in their representations are intended to convey the idea of holy and ardent zeal.

Even God is spoken of figuratively and poetically as bearing Israel on eagle's wings (Exod. 19:4; Deut. 32:11; Isa. 63:9).

There can be no harm in thus portraying angels, whether they really have wings or not; but the symbolism should be kept in mind and the lesson learned that the will of God should be performed swiftly and with all our strength.

My Little Girl Cried

[Continued from page 626]

malnutrition when she came. You see, she couldn't scour the neighborhood for peelings to eat, the way her sister could. She's a fragile little girl.

Pray for little Iola. For Virginia still loves her, prays for her, and longs to see her, as only children sisters can yearn for each other.

And pray, will you, that somehow as Virginia speaks to her father about Jesus in her very rare visits with him, he may accept the precious Saviour as his, and he too may be a new creature in Christ. For medical science may give up, but God never! Virginia especially enjoys talking with people, and she doesn't hesitate talking with them about Jesus whose love ransomed her soul.

I've seen Virginia lead her father by the hand as he unsteadily tipsied downstairs. She wanted to show him her playroom. And afterward she'd want to know why he had to steady himself on the way down. A pathetic picture—certainly not a pretty one, but a real one—a little girl of five holding the calloused hand of her calloused, drunken, staggering father and leading him to see her toys. You see, she hadn't had toys before either. And the innocent query when he left that day—"Why did my dad walk so funny?"

I stand amazed when I look at the marvelous change in her personality, habits, devotion, love. It leaves me awed to see how much God can do with so innocent helpless little. To Virginia I now am no longer a playmate, but a "dad"—"my dad"—with all the fervency and pride those words connote in the vocabulary of a little five-year-old.

Virginia wants to become a missionary; perhaps a missionary to the Indians. Won't you pray for her here too, that she may not allow that hope to be dimmed; that she may live for Him and bring in souls to the feast of the Lamb? Virginia knows that her message of Jesus and His love is for people of all races and that this includes the Indians of whom she shares a part.

This is not a publicity stunt for Virginia. May she never know it was written! This is not a solicitation of sympathy for Virginia.

It is a solicitation for prayer for these two little girls—and thousands of others like them—that they may prosper in the Lord's way and remain faithful on the rocky road of life ahead. And, too, it is a glowing real-life testimony to the grace of God and the love of Jesus. For if there ever was a life without hope it was little Virginia's; if ever a potential life for Christ's service, praise His name, that too is Virginia's.

For, don't you see, Virginia isn't important. Only Jesus and His matchless grace are! And this is not the story of Virginia, but the story of a child come home through that grace.

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cially among youth, is lately on the increase. Director Hoover writes:

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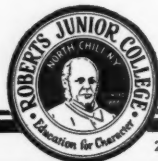


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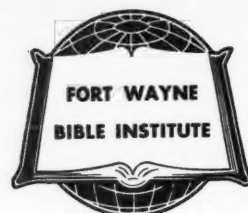
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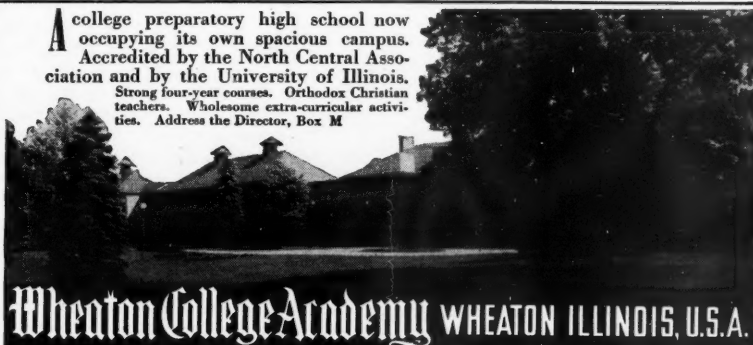
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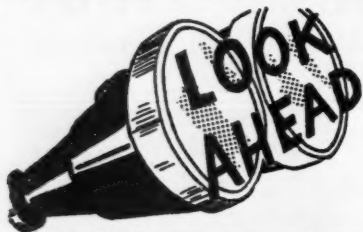
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[Continued from page 639]

that the children of the strawberry farmers can help with the winter harvesting of the berries, these schools are closed in the winter and open from April to December. That first year, the Jensens were able to work through the summer, teaching John 3:16 to thousands of "strawberry" children. They gave 10,102 children awards for memorizing Scripture. Thirty-six of these children went to camp.

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Sunday evening candlelight service climaxes the week at camp. Boys and girls circle a large lighted candle; one by one, each lights his own smaller candle and tells of his decision to live for Christ. Then, as everyone joins hands, they all sing, "Blest be the tie that binds."

But the next morning, the children must leave camp, most of them to go back to unsympathetic, non-Christian homes. The C.B.M. workers realize how easy it is for a young boy or girl to slip back into old habits of disinterest. For this reason, they keep close contact with each child who has accepted Christ at camp, by sending a junior Bible correspondence course.

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J. P. Harner, Jr., is evidence that they do stick. J.P. learned his three hundred verses for camp in the Shenandoah Valley of Virginia. As he memorized, he tried to understand what he was learning. By the time he went to summer camp, he wanted to accept Christ, and at one of the evening meetings, he made his definite decision.

J.P. came back to four C.B.M. camps. He liked the young people he met there, especially the counselors and other workers, who were either attending Bible school or in Christian work. "To me, they seemed the most satisfied and happy people I had ever seen," he says now.

So J.P. decided to go to Bible school, too. He was just a mountain boy with little money when he arrived in Philadelphia, but in spite of his many discouragements, he finished his three years' training.

After he was graduated, he went back to his home town in the Shenandoah Valley for a visit. While he was there, the deacons of the local Presbyterian church asked him to supply their pulpit for a Sunday. But they liked his preaching so well that they asked him to stay as their pastor. He's there now, telling his own people the gospel he first learned at the C.B.M. camp years ago.

I am convinced that nothing in Christianity is so rarely attained as a praying heart.—Charles G. Finney

May, 1949

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INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSONS

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May 22

The Meaning of the Lord's Supper

Mark 14:12-25

Memory Selection: *This is my body, which is for you: this do in remembrance of me.*—I Corinthians 11:24, A.S.V.

Though there is some difference of opinion, most evangelicals agree that the Lord left two ordinances for His disciples to follow, baptism and the Lord's Supper. We recognize, of course, that there are different views with regard to these two ordinances. On the subject of today's lesson, however, there is certainly agreement as to the record, as to its institution, and as to its purpose, namely, that it is a ceremony calculated to bring to our minds and hearts the truth that the Lord Jesus Christ died for our sins according to the Scriptures (I Cor. 11:26).

I. The Preparation of the Passover (Mark 14:12-16)

Since our Lord was "born under the law" (Gal. 4:4), He perfectly kept it all. Consequently, it was natural for the disciples to raise the question as to where they should make ready for the observance of the Passover (v. 12). In answer, the Lord Jesus sent two of them into the city, where, they were told, they would see a man bearing a pitcher of water. Apparently this sight was unusual. The carrying of water was definitely the task of the women in the Orient. Our Lord instructed the two disciples to go into the house into which this man carrying the water entered. Seeking out the master of the house, they were to say, "The Teacher saith, Where is my guestchamber, where I shall eat the passover with my disciples?" (v. 14).

Some believe this guestchamber was the place to which the disciples resorted after the crucifixion (Mark 16:14; John 20:19-29; Luke 24:33 ff.). The same commentators regard Acts 1:13 (A.S.V.) as referring to the same room. If such a conclusion is justifiable, it would appear at once that this room was greatly used of the Lord, so that its surrender to Him issued in great blessing for the Church.

Note also that when our Lord made His request, He used the possessive pronoun "My." He exercised His right to the guestchamber, for actually, of course, all things are His. But on the other hand, we should not lose sight of the fact that He did make request for the use of the room. Here, then, is marvelous condescension. And it is even so today, as far as the room of the human heart is concerned (Rev. 3:20).

II. The Startling Announcement (Mark 14:17-21)

When the time came for the observance of the Passover feast, our Lord met with the twelve in this His guestchamber.

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During the course of the celebration, He undoubtedly astounded them with His statement, "Verily I say unto you, One of you shall betray me, even he that eateth with me" (v. 18). Such an announcement was greeted by the disciples with perplexity and sorrow. The Word of God says, "They began to be sorrowful" (v. 19). Immediately they questioned the Lord as to the betrayer. We know, of course, from the other records that the betrayer was none other than Judas Iscariot (v. 20).

The terrifying and awful words of verse 21 stand before us ominously. There is no mistaking the language; the implication is clear. Judas stands condemned. To interpret the clause, "Good were it for that man if he had not been born," in any other way than as applicable to Judas Iscariot is to miss the whole point of the teaching of the Word of God. The Lord Jesus Christ came into the world to die. It could never have been said that it would have been good for Him, that is, the Lord, if Judas had not been born. Oh, that we were to understand something of the depth of meaning involved in going out into eternity as a lost soul. How much more is that terror increased in that Judas had accompanied our Lord for at least three years and then turned against Him.

In passing, we must observe that our Lord had a word to say to His disciples following this disclosure. Even in that sad hour, He had a message of comfort and encouragement for those who trusted in Him (John 14-16).

III. The Institution of the Lord's Supper (Mark 14:22-25)

After the traitor had departed, as they were eating, the Lord Jesus took bread, and when He had blessed it, He brake it, and gave it to them, saying, "Take ye: this is my body" (v. 22). Thus once again our Lord took that which was very simple, that which was at hand, and invested it with new meaning. The unleavened bread in the Passover feast is here given a meaning far beyond that which the disciples had ever thought about it. That broken bread now stands for the body of the Lord Jesus, which we know was crucified for us.

Again, He took a cup, and when He had given thanks, He gave that to the disciples and they drank of it. And our Lord said, "This is my blood of the covenant which is poured out for many" (v. 24).

We recognize that on Calvary the Lord Jesus Christ died for us, the Just for the unjust, to bring us to God. When on those solemn occasions we observe the Lord's Supper and we take into our hands the bread that has been set apart, let us remember that precious body which the Lord Jesus gave for us. As into our hands we take the cup, let us remember that precious bloodshedding that is the very

foundation of our forgiveness. Calvary can never be regarded lightly by the soul that dwells deep in the Word of God.

May 29

Assurance and Power Through Prayer

Mark 14:32-42

Memory Selection: *Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.*—Mark 14:38, A.S.V.

At the very outset it should be observed that Gethsemane stands absolutely unparalleled in history. Too frequently have individuals spoken of their own Gethsemane. Our experience in the midst of trial can never be in any full sense compared with what our Lord went through.

Gethsemane and Calvary have a very real connection. In Gethsemane we see the beginning of sorrows, our Lord being borne down by the weight of all that the cross meant. With unshod feet, with hearts bowed in reverence, we should enter this mysterious and awesome realm. The song writer was right:

*"But none of the ransomed ever knew
How deep were the waters crossed,
Or how dark was the night that the Lord
passed through,
Ere He found His sheep that was lost."*

I. The Lord in Gethsemane

While we recognize that there is a difference of opinion as to the meaning of the petition of our Lord in Gethsemane, we believe that we see scriptural evidence for linking the "cup" with the cross. You will remember that in John's account of this very incident, when Simon Peter would have tried to deliver the Lord by physical means, the Lord said, "Put up the sword into the sheath: the cup which the Father hath given me, shall I not drink it?" (John 18:11). Thus our Lord spoke of the "cup" even after His prayer in Gethsemane. We take it, therefore, that He was referring to Calvary and to the sacrifice in which He took our place.

When we begin to understand in a measure something of the awful cost of our redemption and understand as well that the beginning of sorrows had started in Gethsemane, we do not wonder that our Lord prayed as He did. Nor should it be lost sight of that His prayer was qualified: "Howbeit not what I will, but what thou wilt" (v. 36).

It is well-nigh impossible for any of us who are sinners by nature and by deed to appreciate what our Lord went through as His soul was made an offering for sin. What He saw and heard while He was on earth must have caused Him great pain of heart. Even to see sin, degradation and shame would have pained His holy soul. But now at Calvary that holy soul was to be made a sin offering (Isa. 53:10).

We stand baffled, overwhelmed, in view of the intensity of His grief and the greatness of His sorrow. The words of Jeremiah are far more applicable to the blessed Lamb of God than to anyone else: "Behold, and see if there be any sorrow like unto my sorrow, which is brought upon me" (Lam. 1:12). Is it any wonder

Moody Monthly

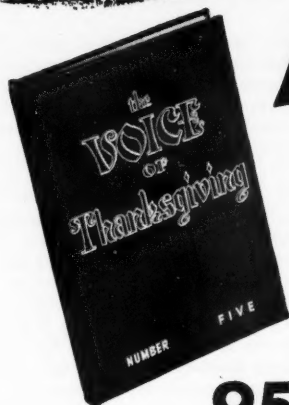
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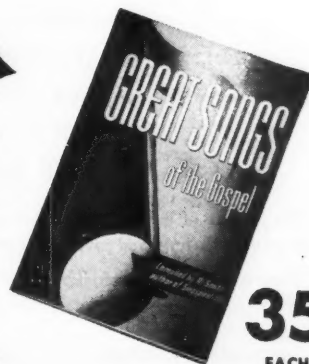
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that the prophet begins such an assertion with the question: "Is it nothing to you, all ye that pass by?"

Thus, in this scene, we see the God-man, who needed not the instruction of men, "amazed." Oh, that we would begin to see something of the tremendousness of the price of our redemption. Says our scripture: He was amazed (v. 33); He was sore troubled (v. 33); He was sorrowful unto death (v. 34); He fell on the ground (v. 35). It was not fear of circumstances that troubled our Lord, but the trouble and anguish that was the result of the load of sin which His holy, spotless soul assumed for us.

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But even in the hour of grief, even in the moments of tremendous spiritual conflict, our Lord thoughtfully remembered His own (v. 41). Need we any further assurance of His love toward us even in our own dark hour?

II. The Disciples in Gethsemane

On at least two other occasions the three disciples mentioned here (v. 33) were brought by our Lord into the presence of death or into a place in which death was discussed (Mark 5:35-37; Matt. 17:1-3). Now in Gethsemane it was their privilege to stand by our Lord in the hour of conflict. Sad it is that they did not remain awake to comfort His soul as they prayed for Him and for themselves. Certainly, had they remained awake and had they seen something of His suffering, their own hearts would have been torn out of their bosoms. But, alas, they slept.

Notice, however, our Lord's understanding statement even about their sleeping. Thank God, He knows and understands. Others might have censured them severely, but He said, "The spirit indeed is willing, but the flesh is weak" (v. 38).

How we need the admonition of our Lord recorded in the same verse: "Watch and pray, that ye enter not into temptation." Unquestionably, many of the temptations which arise and to which we succumb would be avoided entirely if, in the Spirit of God, watchfully and prayerfully we were on guard. God has given us information in His Word concerning our walk and concerning our enemy. We should not be ignorant of his devices. But all the watching in the world without the buttressing of prayer will be worth but little. This holy of holies of sacred Scripture, this passage which leads us into the very presence of God, has in it much that will make for happier, holier and more powerful discipleship, if we will but heed its lesson.

June 5

Behold the Man!

John 19:1-16

Memory Selection: Christ . . . when he was reviled, reviled not again; when he suffered, threatened not.—I Peter 2:21, 23, A.S.V.

The world considered the cross of Calvary as the judgment of the Son of God.

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Men thought they were judging the Lord and felt they had the power of His life and death in their hands. But actually the world was being judged (John 12:31). All men who have ever lived and ever will live have their eternal destiny settled by their attitude toward the One who died on the cross.

I. Pilate on Trial (John 19:1-3, 8-13)

I am sure it never entered Pilate's mind that he was on trial that day. But twenty centuries of human history attest that fact, and point the accusing finger to the craven procurator who was more concerned about political position than truth and justice. Could we have any more compelling illustration of the truth that men will be judged as to their attitude toward the Son of God?

The story of the trial before Pilate takes us back to John 18:28. What we read in 19:1, therefore, grows out of what had occurred previously. Quite evidently Pilate capitulated to the crowd in allowing the scourging of the Lord Jesus. Though actually he had found no fault which would demand such treatment, Pilate ordered the punishment.

It may be argued that Pilate commanded such treatment in order that the Lord might escape severer punishment. Perhaps he thought such treatment would soften the hearts of the multitude when they beheld Him in His shame and suffering (v. 5). Shortsighted was Pilate if he had any such idea. It is clear that we are not to do evil that good may come.

When the crowd refused to let Pilate release the Lord Jesus, the governor was further perplexed by the statement of the Jews that the Lord had made Himself the Son of God (v. 7). Quite naturally he desired to question the Lord further. His interrogation was, "Whence art thou?" (v. 9). It is hard to evaluate whether Pilate was absolutely sincere in asking the question. Doubtless there was a certain amount of curiosity. There may even have been some qualms of conscience, just on the possibility that this man was who He claimed to be. However, the fact that our Lord did not answer Pilate leads us to conclude that he was not absolutely wholehearted and honest in his attitude.

If we need further proof of Pilate's character, it is abundantly supplied in verse 12. If a man decides on a course of action because he wants to keep his own position of prestige and comfort, rather than deciding the question on principle, we have one who is weak at the core. Alas, how many of us are weak.

We end as we started: Pilate was on trial. Given the opportunity to take his stand for that which was right, to take the part of no less than the Son of God, Pilate failed miserably.

But let us not be too quick in our censure. With far more light than Pilate ever had, we also have probably failed our Lord. We too are on trial. And our attitude toward the Lord Jesus Christ, our fidelity toward His commands, will determine the result of the trial.

II. The People on Trial (John 19:4-7, 14-16)

What a sad picture we have here. The Lord Jesus truly came unto His own things, but His own people received Him

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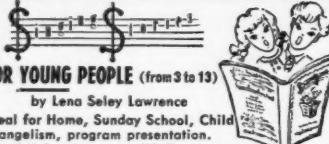
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not (cf. John 1:11). Driven to a fury
under the leadership of the enemies of
the Lord Jesus, the crowd was merciless,
bloodthirsty and unreasoning.

How merciless they were when He was
set before them after He was scourged
and arrayed in the purple garment. The
scourging was a terrific ordeal. The
ploughers indeed ploughed the furrows
deeply upon His back. In addition, the
crown of thorns had been plaited and
placed upon His head. The long, jagged
spikes had dug their way into His
brow. The indignities He suffered, the
physical torture that was His, would be
enough to soften the heart of granite.
But the crowd was merciless.

More than that, they were bloodthirsty.
Nothing less than His death was what
they wanted. "We have a law, and by that
law he ought to die," was the cry of the
multitude.

How unreasoning they were. As the
gladiator sent to kill steadily presses a
hapless animal, so the crowd led by the
scribes and Pharisees blindly went on.
Think of patriotic and religious Jews
crying out, "We have no king but Caesar"
(v. 15)! Here is another example of the
untruth of the maxim that the voice of
the people is the voice of God. So cal-
loused and heedless were they, that they
cried out that sad word, "His blood be on
us, and on our children" (Matt. 27:25).

No, it was not the Lord Jesus that was
actually on trial; it was rather all those
who had any part in the proceedings. So
Pilate and the people say to us, not to
think that the Lord Jesus Christ is in our
hands to do with as we desire (cf. Matt.
27:22). Our attitude toward Him deter-
mines the result of our trial, for we are
the condemned, not He. He is the Judge,
not we.

June 12

The Cost of the Cross

Luke 23:33-38; Mark 15:34; Luke 23:46,
47; Matthew 27:57-60

Memory Selection: *I am the good
shepherd: the good shepherd layeth down
his life for the sheep.*—John 10:11, A.S.V.

It is not possible for us to compute
the tremendous price of our redemption
on Calvary. Beside the cost which our
Lord paid there, all the gold, the silver,
the precious stones, the riches of earth
fade into insignificance. Yea, all the
wealth of all the universes that our God
has brought into being would be as noth-
ing compared to the price the Lord Jesus
Christ paid for us. We bow in reverence
before the cross of Calvary and cry out
of hearts moved in gratitude, "Thanks
be unto God for his unspeakable gift!"

I. "Bearing Shame and Scoffing Rude" (Luke 23:33-38)

The record of the crucifixion in the
four Gospels is given with considered
and wonderful restraint. That restraint
was not in order to spare us the grosser
details of crucifixion, but rather it was
occasioned by the fact that the Spirit of
God in the Old Testament had already
given to God's people an insight into all
that was involved at Calvary so far as
suffering was concerned (cf. Ps. 22; Ps.
69; Isa. 53). Did we say there was re-

vealed all that was involved? We must
correct ourselves. Insofar as human lan-
guage can tell such a story, it is told in
these blessed passages of the Word of
God. But the limitations of human lan-
guage are such as to make us realize
how inadequate, how restricted is even so
wonderful a record.

We have here in the selection from
Luke the record of the crucifixion of the
two malefactors, of our Lord's prayer for
the forgiveness of those who crucified
Him, of the parting of His garments, of
the scoffing of the crowd, of the super-
scription above the cross. It seems to us
that an open Bible and sufficient time for
meditation is all that is needed. There
is so little we can say, but there is so
much that we should feel. In all the rec-
itals of the historical narrative, let us
never forget it was for us.

Amazing grace, wonderful love, the
tenderest compassion are exhibited here
at Calvary. How much does God love the
world? How much does God hate sin?
To what lengths will God go to save a
never-dying soul? Why will the wrath
of God burn with red hot heat toward
those who reject His Son? Here are the
answers.

II. "In My Place Condemned He Stood" (Mark 15:34)

Here we have the so-called orphan cry
from the cross. These words spoken in
Aramaic are from the Twenty-second
Psalm. That our Lord was forsaken, there
can be no doubt. When His holy soul was
made an offering for sin, that fellowship
which had existed between Him and the
Father from all eternity was disrupted.

But remember, it was not for His own
sin; He was bearing our sin. In my place
condemned He stood. When all the holy
wrath of God, the Triune God, flowed
o'er His holy soul, our Lord knew the
depths of the penalty of sin. To use the
language of the Word of God, we say with
bated breath, "Him who knew no sin he
made to be sin on our behalf; that we
might become the righteousness of God
in him" (II Cor. 5:21).

III. "Lifted Up Was He to Die" (Luke 23:46, 47)

These two verses bring us to the con-
clusion of our Lord's earthly life. With
loud voice, showing absolute possession
of Himself, He cried out, "Father, into
thy hands I commend my spirit." A few
moments previously, He had been able
to cry, "It is finished" (John 19:30). The
price had been paid, the sacrifice was
done; our Lord now commends His spirit
to His Father (Luke 23:46). It is appar-
ent, therefore, that no man took His life
from Him. He laid it down of Himself,
and, thank God, He took it up again (cf.
John 10:17, 18).

The centurion in charge of the sol-
diers was duly impressed and cried out,
"Certainly, this was a righteous man." If
such a man could be touched by what
transpired, we may ask incredulously,
"Why didn't the crowd understand?"
Alas, the only answer is that the natural
man understandeth not the things of
God, they are foolishness to him.

We see here the fulfillment of the
prophecies of the Old Testament and of

our Lord prior to His death. And we see God's answer to the sin question, to man's need. The Saviour lifted up on a Roman gibbet, dying in the place of sinful men, not only becomes the symbol of hope for the salvation of men, but the actual basis of that hope. For this dying Saviour is now the risen Saviour, duly attested by heaven itself as the righteous sacrifice and as the sufficient Saviour.

IV. "Low in the Grave He Lay" (Matt. 27:57-60)

After our Lord's body was taken from the cross, it was placed in the tomb of Joseph of Arimathea. In even so incidental a reference as to the place of burial, we see the fulfillment of the Word of God (Isa. 53:9). How tenderly the ministry of Joseph was done (vv. 59, 60).

But this is not the end; there is a glorious message beyond. That message, of course, is the subject of the lesson for next week, but the news is always too good to keep. We must announce it. This Lord who died in our place rose again from the dead on the third day, and He ever lives, the all-sufficient Saviour, the Redeemer who will lead many sons to glory.

Faith's Attitude Toward Worldly Position and Fleshly Temptation

[Continued from page 642]

by sending us the gospel of His dear Son—"the word of truth"; and when we believed it, He regenerated us—we were born again.

What was God's purpose in so dealing with us? "That we should be a kind of first fruits of his creatures." We are "created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10).

The first sheaf of the new crop, together with a sacrifice, was presented in the Levitical ceremony in the temple on the day after the Passover Sabbath. By this, acknowledgment was made that all came from God and belonged to Him, and none was to be used for food until this ceremony had been performed.

The first fruits were also a sample or specimen of the bounteous harvest of golden grain which would eventually follow. Christ is "the first fruits of them that slept." In His resurrection we see a wonderful specimen of what God will eventually do for all believers.

While the Lord is the true fulfillment of the first fruits, James says that we too are "a kind of first fruits." In other words, God is seeking to perfect Christian character in us now in order that we may be specimens, if you please, of what He wants humanity to be, and as samples of what He, through the gospel of Christ, is able to make of ordinary human beings.

Once again we come back to James' great theme of the practical Christian life, lived before men. Is your life such a manifestation of God's grace that men, seeing you, desire to know your Saviour also and to experience His life-changing work?

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The Sin of Prayerlessness

[Continued from page 628]

sions with us prayed, and believed God was going to answer his prayer by publicly confirming the word He had given in private. We need today more boldness to lay hold of the promises of God and to call down the fire of the Lord. If Elijah were like most of us, he would have been satisfied with something less than a public demonstration that God's Word is true from the beginning. Thank God, although he was of like passions with us, he was not of like power. He spent time alone with God in the wilderness; he lived a life of separation to God from the evil of his day. His private prayer life was vindicated in the eyes of all his enemies. Having first sought God's way, he could count upon God's presence; many saw the glory of God that day.

Nehemiah is another man who is set before us for our admonition. He too lived in a day when reproach was resting upon the people of God. When Nehemiah learned of the affliction and defeat into which his people had come, he sought the remedy which is open to each one of us today. "And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven" (Neh. 1:4). If someone would do that today, God would certainly intervene. If we became so disturbed over the coldness of the work we are connected with and the lack of any real blessing from God, that we sat down and wept and mourned over the situation, and fasted and prayed, we would soon see a wonderful change take place.

When we turn to the study of the great awakenings in other days in the history of the Church, we find prayer and the consciousness of the sin of prayerlessness wherever we read.

Andrew Murray in *The Prayer Life* describes the circumstances which preceded an awakening in South Africa during this present century. In 1912, a godly teacher wrote to the ministers of the Dutch Reformed Church in that place, and bewailed the low state of spiritual life which marked the Church generally. He asked, "Is it not time for us to come together, and in God's presence to find out what is the cause of the evil? . . . We shall have to acknowledge that our unbelief and sin are the cause of the lack of spiritual power; that this condition is one of sin and guilt before God, and nothing less than a direct grieving of God's Holy Spirit."

In answer to his invitation, more than two hundred ministers, missionaries, and students came together for a conference. Confession as the only way to repentance and restoration was the keynote from the beginning. When testimonies were asked as to which sins made the life of the Church so feeble, some began to mention failings they had seen in other ministers, in conduct, doctrine or service. The Holy Spirit condemned this as wrong immediately. Each man saw that he must acknowledge his own guilt.

It was soon apparent that the sin of prayerlessness was at the root of the

evil. It was seen that prayer is the pulse of the spiritual life, the great means of bringing down the blessing and power of heaven. Wrote Murray:

"What is the reason many thousands of Christian workers in the world have not greater influence? Nothing save this—the prayerlessness of their service. In the midst of all their zeal in the study and in the work of the Church, of all their faithfulness in preaching and conversation with the people, they lack that ceaseless prayer which has attached to it the sure promise of the Spirit, and the power from on high. It is nothing but the sin of prayerlessness which is the cause of the lack of a powerful spiritual life . . . The indispensable thing is not preaching, not pastoral visitation, not church work, but fellowship with God in prayer till they are clothed with power from on high!"

DAVID BRAINERD, WHOSE LIFE has just been republished by Moody Press, is known around the world as another example of how much God can do through one man of prayer. I have a quotation before me from Dr. A. J. Gordon about the story of Brainerd: "William Carey read his life, and he was so moved by it that he went to India. Henry Martyn read his life, and by its impulse he went to India. Payson read it, as a young man of twenty years, and he said he had never been so impressed by anything in his life as by the story. Murray McCheyne read it, and was powerfully impressed by it."

Here are two typical quotations from the diary of Brainerd:

"I retired early this morning into the woods for prayer; had the assistance of God's Spirit, and faith in exercise; and was enabled to plead with fervency for the advancement of Christ's kingdom in the world and to intercede for dear, absent friends. At noon, God enabled me to wrestle with Him, and to feel, as I trust, the power of divine love in prayer. That night, I saw myself infinitely indebted to God, and had a view of my failures in duty. It seemed to me that I had done, as it were, nothing for God, and that I had lived to Him but a few hours of my life."

"I set apart this day for fasting and prayer to God for His grace; especially to prepare me for the work of the ministry; to give me divine aid and direction, in my preparations for that great work . . . Oh, it was blessed company indeed! God enabled me so to agonize in prayer, that I was quite wet with sweat, though in the shade and the cool wind . . . I had great enjoyment in communion with my dear Saviour."

How much the effectual fervent prayer of this young man availed! After he preached, "The power of God seemed to descend upon the assembly 'like a mighty rushing wind,' and with an astonishing energy bore down all before it. I stood amazed at the influence which seized the audience . . . they were almost universally praying and crying for mercy in every part of the house and many out of doors; and numbers could neither go nor stand. Their concern was so great,

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each one for himself, that none seemed to take any notice of those about him, but each prayed freely for himself . . . It was a day wherein I am persuaded the Lord did much to destroy the kingdom of darkness among this people."

When John Wesley was asked, What can be done to revive the work of God where it is decayed? He replied, "Let every preacher read carefully the life of David Brainerd."

On a certain evening back in 1739, a number of men decided that they were going to spend the night in prayer before God and in meditation on His Word. In the journal of one of the men in that company, this statement appears: "About three in the morning, as we were continuing instant in prayer, the power of God came mightily upon us, in so much that many cried out for exceeding joy and many fell to the ground. As soon as we were recovered a little from that awe and amazement at the presence of His majesty, we broke out with one voice, 'We praise thee, O God, we acknowledge thee to be the Lord.'"

When I mention three of the men who were present on that occasion, they are known to all of us. They were George Whitefield and the Wesley brothers. Why do we know who these men were? It is because they were men of prayer. They decided to take God at His Word and diligently to seek Him. The reward of the manifestation of God's presence was theirs.

I was reading sometime ago about the evangelist John Smith, who was so mightily used of God. Where the results which he desired did not attend his own ministry, he would spend days and nights almost constantly on his knees, weeping and pleading before God and especially deploring his own failure in the great work of saving souls. A friend said about him, "I have often seen him come downstairs in the morning, after spending several hours in prayer, with his eyes swollen with weeping, and he would say, 'I cannot live if souls are not saved. Oh, give me souls or else I die.'"

The awakening under the preaching of John Livingston in the church yard of Shotts, in Scotland, in the year 1630, is familiar to every student of revival. As John Shearer tells the story in his excellent work *Old Time Revivals*, following a Sunday service of great blessing, "Many formed themselves into little companies, and spent the whole night in fervent devotion, in praise and supplication. The young preacher was in one of these praying bands, and when the morning came a sore trial beset him. As he thought of the great, expectant multitude, he was overwhelmed by a sense of utter unworthiness, incompetence, and insufficiency . . . he gave up all thought of preaching and was preparing to steal away through the fields, when his friends gathered about him and constrained him to remain. For an hour and a half he preached to a people who seemed rooted to the ground in a great stillness. Five hundred men and women, some from the high ranks of society, some poor wretches and beggars, were converted where they stood, and lived from that day as those who had indeed received a new heart and

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a new spirit. The memory of that day has never died, and the very telling of its story has proved a fount of revival."

Such illustrations could be multiplied. Without presuming to suggest to anyone how much time he should spend in prayer, without intending to set up the experience of any one individual or company of people as a standard for the judgment of others, we cannot escape the conclusion that prayer meant more to those among God's people who really saw revival than it means to most of us today.

When Paul preached, the gospel went forth not, "in word only, but also in power, and in the Holy Spirit, and in much assurance" (I Thess. 1:5). These things ought to characterize every man's ministry. It is a tragedy that we are content with anything less than this, that we do not even expect God to do any mighty work through us today.

Not the only secret, of course, but certainly one of the important secrets of Christian service which accomplishes great things for God, is victory over the sin of prayerlessness, victory which may be achieved simply by stirring ourselves up to lay hold on God, by believing and actually obeying His Word.

"For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:23, 24).

What Shall We Do With Television?

[Continued from page 634]

erous fans were those who preferred the undesirable programs and shouted loudly when they went off the air. Charles Luckman, president of Lever Company, found to his dismay, when he tried to cancel his great company's sponsorship of soap operas, that public opinion forced him to put them back on the air.

The radio program directors interviewed said that they often fought hard for a good program and would keep it on the air when there were only a few letters in its favor, but they could not fight continually against the apathy of the very public who might favor good programming. WMBI repeatedly has to justify its use of the air waves to the authorities who grant their license, by exhibiting letters from listeners. When was it that you last wrote to this station and told them of your interest and congratulated them on some especially good programs?

Other examples of methods for obtaining better programs on the air are given by the work of the Michigan Federation of Music Clubs. Its members are issued penny postals and they send favorable comments to stations which try to present good musical programs. The Illinois Federation of Woman's Clubs under the lead-

ership of Mrs. Ralph Parks, herself a fine Christian, is fighting for good programs, too. Club members vote each month on the best programs in each of six categories, religious, children's, educational, cultural, citizenship, and television. Results of this voting are tabulated and citations for the best programs are made to the stations presenting them. They have found improvement in programming and have been assured of the warm interest of sponsors and broadcasters.

TAKING THE OFFERINGS of radio and television as they now are, let us look to the responsibilities which Christian parents should face in training their children to meet these forms of technical progress. It is just as well to introduce the problem of movies, comic magazines, cartoon strips, and the field of children's "literature," as no family can successfully ignore them entirely. What is the Christian parent to do to equip his child to meet the world? There are positive approaches to be made here. A negative program, or the refusal to face it entirely, merely hands the youngster over to the other side that much sooner.

First of all, the parent must see that the child has so many wholesome interests and such definite Christian experiences that he has little time for the trivial and worldly pursuits. To be concrete, although our two older children are ready for school, they have practically no interest in cartoons, as we have never bothered to introduce the funny page of the newspaper. We read instead from chosen and lovely books, especially the Bible, and they would rather turn the pages of these books than the less attractive and undesirable comics.

We purchased a small inexpensive victrola for them when they were just old enough to operate it, and have stocked a library of lovely and educational records which they play whenever they choose. The radio, they understand, is our instrument, and they listen only to the things we choose, which happens to be largely news, classical music, plus story hours and other programs from WMBI.

We have a projector and screen for our own colored slides, and the occasional motion pictures they view are travelogues or the educational pictures they see in school. They simply do not know there is anything else so far.

As they grow older, we plan to introduce family games, travel, hikes, bike trips, and also to familiarize them with all the attractive opportunities for young people to have a good time in our church. If they still persist in demanding opportunities to sample worldly things and no amount of reasoning will deter them, we propose to try to teach them to make intelligent selections of the best secular offerings and tell them exactly why we wish them to stay away from the filth. After all, if we can persuade them to keep their bodies clean, we should be able to train them to do likewise with their minds.

It is certainly evident that, like Father Day, Christian parents aren't going to be able to resist progress. It should be evi-

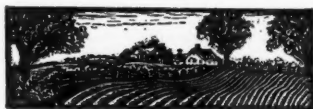
dent by now that Christians are going to have to work harder than the forces of the world if they are to combat evil and keep it out of their homes. Christians have some powerful allies with which they can enter the battle to make instruments of communication a presentable if not a valuable asset to the advancement of the kingdom. Not the least of these is the power of prayer, the guidance of the Holy Spirit, and a conviction of right. A suggested program of direct action for Christian people to take is given in the following three steps:

First, form a Christian radio and television council in your community, to establish standards and promote better program offerings; to act as a clearing-house for criticism and citation of existing programs; and to accumulate ideas for new programs and obtain more time for Christian programs on the air waves.

Second, establish listening committees in every Christian church to police the air waves and give recognition to good efforts.

Third, support financially and listen regularly to the Christian radio offerings, and campaign and contribute toward Christian television programs for local areas.

Get busy on this today, so that the revealed knowledge of God is obtainable by all who tune the air waves into their homes!



"Worthy the Lamb"

[Continued from page 641]

will get every inch of me for the glory of His name, in the evangelization of the world." Why? Because He is worthy!

How sad it is that some who are friends of Jesus are not prepared to put up a bit of a fight in the office, the shop, the home, the daily task, or the business, for Him; are not prepared to pay the price of a quarter of an hour in earnest prayer in the morning, that they may live a worthy life for the sake of the Lamb! Oh, what shame is ours! Beloved, pay the price, whatever it is, because the Lamb is worthy of the uttermost His friends can do for Him.

LASTLY, THE LAMB IS WORTHY of the fidelity and devotion of all flesh.

You think your body is worthy of feeding and clothing. You think your family worthy of working and providing for. Mother, you think your children worthy of great sacrifices. You feel that your friend is worthy of the utmost respect and fervent loyalty. Not a few of us have thought our country worthy of fighting and suffering for in the hour of her need. What, then, do you think about the Saviour? What about the Son of God, who, in that dark day when the clouds gathered over the face of the sun, when the anger of the world centered at the foot of the cross, cried out, "It is fin-

ished!" How shall we respond to such redeeming love?

Old General Wartwell, hero of three wars, suddenly moved to the Pacific Coast, and people thought it a strange, sudden move on his part. Some weeks later the health officials entered his home and said: "General, we have come to take your wife. She is a leper."

"Ah, gentlemen," he replied, "I have long known that she is a leper, and I thought you would come to take her one day; but if you take her you must take me."

"General, we will examine you, and see if you are a leper, too." They did so and said to the General, "We are very sorry, but we have to take your wife from you, because she is a leper and you are not."

"Well," he replied, "you will take her because you must, but as long as I have enough strength in my body and as long as I have enough money, I will walk by her side, and when I cannot walk, I will crawl on my hands and knees; for I took her when she was a young bride for better or for worse, and I loved her then and I love her now. I will not leave her as long as I can stay by her."

This is great devotion. That is the devotion which Christians should show to Jesus. If they did so, the world would be stirred by the power of their testimony. He is worthy of the devotion of all flesh, worthy of your life, your soul, your all.

Are you a professing Christian and yet have not honestly confessed Him as worthy? Confess Him now. Have you failed to live a consistent life for Him? Then will you consecrate yourself to His service at this moment? He is worthy of all your devotion. Will you not, by your life and lips, give your glad testimony, "Worthy is the Lamb," before this wicked world?

Or have you never before accepted the Lamb as your Saviour? Then let me entreat you to act at once. He is worthy to be accepted. There is no one more worthy. Why do you hesitate? Now is the time to accept the Lamb of God as your own Saviour.

Come, link up with the "ten thousand times ten thousand, and thousands of thousand" today, and ascribe, "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Amen!

And it came to pass by the way in the inn, that the Lord met him, and sought to kill him.—Exodus 4:24.

And He did kill him (Moses) morally, spiritually so, and a new Moses came forth competent at last for the great task of leading Israel out of Egypt. *Slain for service* is what it means. Do you know it, intimately know it? It is the way God raises up leaders. They die to self to live to God.

Nations realize it too. Of Israel it is said, "When he slew them, then they sought him" (Ps. 78:34). Revivals do not usually follow prosperity. And it is out of sore loss that heroes come. It is the mark of apostleship. "As dying," says Paul, "and behold we live" (II Cor. 6:9). Renownedly so—"I die daily" (I Cor. 15:31).

How many are willing to pay the price? —J. W. Weddell.

"Unto These My Brethren"

WILD OLIVES—

ISRAEL is God's olive tree, into which believers from among the gentiles (wild olives) were grafted when "some of the branches were broken off." (Rom. 11:17)

But God will graft in again the natural branches.

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SPRING PLOWING

Across the lately furrowed field the crows
Go stalking in new-polished arrogance;
Disdainfully, without one wary glance,
They follow out the fresh earth-scented
rows.

I feel the smooth pull surge along the
trace;
The shining steel etch beauty in the
soil;
And strangely cease to think of it as
toll
With apple blossoms blown across my
face.

I stop my team in wonder as a wren,
No larger than a willow leaf, pours out
Such volume by spring's promises again,
My restless heart is stilled and freed
of doubt,
And suddenly beneath the quickening
sod
I hear the echoes of the voice of God.
—Frederic Conan Doyle, in *The Target*

* * *

REASONABLE SERVICE

Romans 12

I. The Nature of Reasonable Service

1. The surrender of your body
 - (1) As a living sacrifice
 - (2) As a holy sacrifice
 - (3) As the acceptable sacrifice
2. The dedication of all your talents
3. The benefits of all your faculties

II. The Demands of Reasonable Service

1. A transformed life—not conformability
2. A pure love (v. 9)
3. A regard for others (v. 10)
4. A diligent spirit (v. 11)
5. A triumphant attitude (v. 12)
6. A generous heart (vv. 13-15)
7. A humble manner (v. 16)

III. The Claims of Reasonable Service

1. The mercies of God (v. 1)
2. The gift of faith (v. 3)
3. The confidence in our Lord (v. 19)

—J. F. Waechter

* * *

SOMETHING TO REJOICE IN

Psalms 16:11

"Thou"—God Almighty
"Wilt show me"—Grace Abounding
"The path of life"—Great Advantage
"In . . . joy"—Grand Association
"At thy right hand . . . evermore"—
Glorious Anticipation
—James E. Stark

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in the columns.—Editors.

CHRISTIAN WATCHFULNESS

Luke 12:35-40

I. Watch and Pray—Personal and Individual

1. We watch against temptation (Matt. 26:41)
2. We watch for the Lord (Matt. 25:13)

II. Watch and Pray—for the Souls of Men

1. Satan seeks to ruin souls (I Pet. 5:8)
2. We manifest our concern for souls (Acts 20:31; Heb. 13:17)

III. Watch and Pray—with and for Our Brethren

1. Young Christians need help (Rom. 15:1, 2)
2. If we watch and pray together, God will work mightily (Matt. 18:19)

—Hiram Phillips

* * *

"MOTHER" EUNICE

II Timothy 1:5

Her "unfeigned faith" implies—

1. A firm stand for righteousness (Eph. 6:13-14)
2. A truly victorious life (I John 5:4)
3. An acceptable ministry of loving service within and without the home (Prov. 31:10-31)
4. A growth in spiritual attainments (II Pet. 3:18)
5. A heart indwelt by Christ (Eph. 3:17)
6. A consistent "walk," meriting good repute (Heb. 11:2)
7. A life lived, indeed, to please God (I Thess. 4:1)

—Author Unknown

* * *

THE SUFFERING SAVIOUR

I Peter 3:18

- I. The Unspeakable Sufferings of Christ
"For Christ also hath once suffered for sins . . ."
- II. The Unusual Substitution of Christ
"The just for the unjust . . ."
- III. The Unmerited Salvation of Christ
"That he might bring us to God . . ."
- IV. The Unconditional Surrender of Christ
"Being put to death in the flesh, but quickened by the Spirit."

—George Myers

* * *

WHEN TO WORRY

When we see the lilies spinning in distress,
Taking thought to manufacture loveliness;
When we see the birds all building barns for store,
'Twill then be time for us to worry—not before.
—Sandy Lake Breeze

A REAL TRIUMPH

II Timothy 4

I. Fight a Good Fight (v. 7)

- A. Against Satan
 1. Preaching in season (v. 2)
 2. Preaching out of season (v. 2)
- B. Against Worldliness (v. 10)
- C. Against Sin
 1. Living a holy life
 2. Communing with God
 3. Filled with the Spirit

II. Keep the Faith (v. 7)

- A. By Believing God
 1. He is for us (v. 17)
 2. He will strengthen us (v. 17)
 3. He will deliver us (v. 18)
- B. Living a Christian Life
 1. Loving sound doctrine (v. 3)
 2. Doing the work of an evangelist (v. 5)
- C. Preaching Christ
 1. Preaching the Word (v. 2)
 2. Not giving way to itching ears (v. 3)
 3. Not turning away from the truth (v. 4)

III. Finish Your Course (v. 7)

- A. Finish Earthly Duties (vv. 6, 7)
- B. Ready to Meet Christ (v. 8)

IV. A Crown of Righteousness (v. 8)

- A. Reward for Faithfulness
 1. For his labors
 2. To those who love His appearing
- B. Reward for Unfaithfulness (v. 14)

—Arthur W. Christmann

* * *

MOTHER

Whose gentle voice when childish heart
Was pierced by disappointment's dart,
Did consolation, sweet, impart?
It was the voice of—Mother.

Whose sacrifice, whose smile and tears
Have brought their blessings through
the years

In sharing all our joys and cares?
The sacrifice of—Mother.

The memory of whose constant care;
Whose self-forgetfulness, whose prayers
A halo spreads across the years?
'Tis those of precious—Mother.

Whose counsel and whose tenderness
Come back today our lives to bless—
To teach us true unselfishness?
The tenderness of—Mother.

Whose blessed face in vision bright,
Like beacon gleaming through the
night,

Is here today to lend us light?
The gentle face of—Mother.

—H. W. Ellis, in *Western Recorder*

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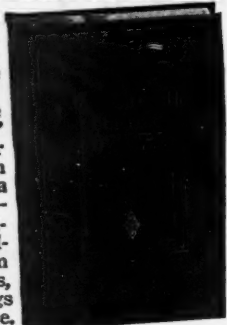
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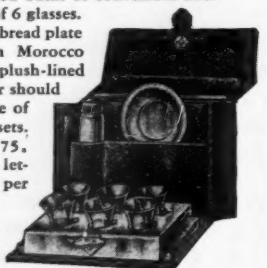
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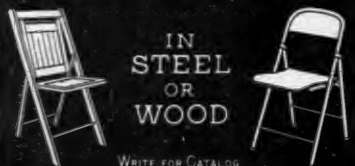
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6. His Protecting Arm (Isa. 40:11)
7. His Everlasting Arm (Deut. 33:27)

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✦ ✦ ✦

"WHAT IS MAN?"

Psalm 8:4

1. As Created—God's Masterpiece (Gen. 1:27)
2. As a Sinner—the Devil's Puppet (Eph. 2:2)
3. As Saved—a Trophy of Grace (Eph. 2:8)
4. As a Saint—Christ's Reproduction (Gal. 2:20)
5. As a Temple—God's Dwelling (I Cor. 3:16)
6. As a Servant—a Channel of Blessing (John 7:38)
7. As Glorified—Like Christ (I John 3:2)

—T.H.

✦ ✦ ✦

THE PARABLE OF THE HOUSE CLEANERS

The house cleaners are busy
With brush and with broom;
They sweep and they dust
All over the room.

And, oh, how they work!
They wash and they rub;
They get on their knees,
And with brushes they scrub.

Now what of your heart?
Do you clean it with care?
Do you sweep out the sin
That is lingering there?

There are dust of unkindness
And cobwebs of hate.
Oh, brush them all out
Before it's too late!

Then scrub out indifference,
And selfishness, too;
And fill in with love
The things that you do.

Is the house more important
Than the soul or the heart?
Oh, clean heart with care!
Use the house cleaners' art.
—Ada Scrogum, in Gospel Messenger

✦ ✦ ✦

THREEFOLD IMPERATIVES

- For Christ:
 1. Christ *must* be lifted up (John 3:14)
 2. Christ *must* be raised from the dead (Luke 9:22)
 3. Christ *must* reign (I Cor. 15:25)
- For Man:
 1. We *must* be born again (John 3:7)
 2. Corruptible *must* put on incorruption; mortal *must* put on immortality (I Cor. 15:53)
 3. We *must* all appear before the judgment seat of Christ (II Cor. 5:10)

—Philip R. Newell

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MOTHER

(Hannah, the Mother of Samuel)

M-made a Vow (I Sam. 1:19-11)

O-bserved by Eli (vv. 12-14)

T-old Her Sorrow (vv. 15, 16)

H-elp Offered (v. 17)

E-ntered into Peace (v. 18)

R-evered God (I Sam. 2:1-5)

—Leslie E. Dunkin, in *Christian Standard*

* * *

THE BIBLE'S DESCRIPTION OF A GREAT MOTHER

Elisha passed to Shunem, where was a great woman.—II Kings 4:8

1. She Grasps Opportunities (v. 8)

2. She Possesses Intuition (v. 9)

3. She Is Practical (v. 10)

4. She Is Contented (v. 13)

5. She Acts Cautiously (v. 16)

6. She Believes God Without Outward Evidence (v. 26)

7. She Has Faith That Gets Results (vv. 35-37)
—James Ostema, Sr.

* * *

PRAYER

I. How?

1. In Jesus' Name (John 14:13)

2. With Faith (Mark 11:24)

3. With Forgiveness (Mark 11:25)

4. With Thanksgiving (Phil. 4:6)

II. Where?

In Secret (Matt. 6:6)

III. When?

1. Always (Luke 18:1)

2. Often (Dan. 6:10)

IV. For Whom?

1. Unsaved (Rom. 10:1)

2. Sick (James 5:15)

3. Missionaries and Ministers (Eph. 6:18-20)

4. Rulers (I Tim. 2:2)

5. All People (I Tim. 2:1)

—Mrs. A. D. Schantz

* * *

ANDREW BONAR'S FAREWELL

That dear old Scottish saint, Andrew Bonar, visited this country once. As he was about to return home, New York friends gave him a farewell meeting. One of them, in closing an address, applied the words of Paul to Timothy to him, saying, "There is a crown of righteousness laid up for him, which the Lord, the righteous Judge, shall give him in that day." But Mr. Bonar, coming forward and holding up his hand for silence, concluded the quotation, adding: "And not to me only, but also to all them that love his appearing."

Ah, there is no respect of persons with God! Do you love His appearing? Are you longing for His coming? Are you ready should He come today?

—James M. Gray, in *Satan and the Saint*

* * *

"I SOUGHT FOR A MAN"

Ezekiel 22:30

1. Regenerated man (Acts 9:17)

2. Prayerful man (II Kings 19:15; I Kings 18:36)

3. Faithful man (Gen. 12:4; I Cor. 4:17)

4. Purposeful man (Dan. 1:8)

5. Intelligent man (Acts 22:3)

6. Courageous man (Judg. 7:16-25)

7. Separated man (II Tim. 2:21)

—Charles L. Haggard

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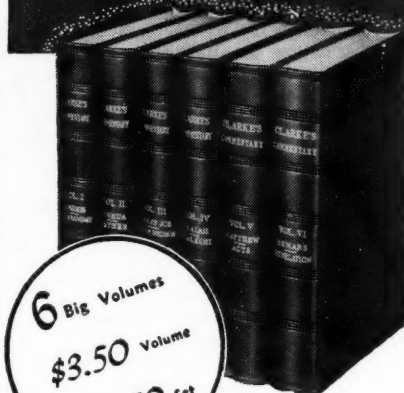


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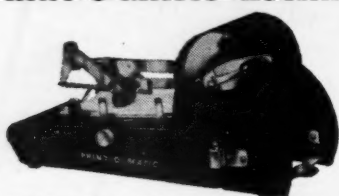
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MY MOTHER'S KNEE

I have worshiped in churches and chapels,

I've prayed in the busy street;

I have sought my God and have found Him

Where the waves of the ocean beat;

I have knelt in the silent forest,

In the shade of some ancient tree;

But the dearest of all my altars

Was raised at my mother's knee.

The things in my life that are worthy
Were born in my mother's breast,
And breathed into mine by the magic
Of the love her life expressed.

The years that have brought me to womanhood

Have taken her far from me;

But memory keeps me from straying

Too far from my mother's knee.

God make me the woman of her vision,
And purge me from selfishness!

God keep me true to her standards,

And help me to live to bless!

God hallow the holy impress

Of the days that used to be,

And keep me a pilgrim forever,

To the shrine of my mother's knee.

—Christian Service

A FEW PRACTICAL DON'TS

Don't neglect secret prayer and Bible study, and then wonder why you have no power with God or souls.

Don't call jealousy watchfulness.

Don't call quarreling earnestness.

Don't call covetousness economy.

Don't call stubbornness firmness.

Don't call fretfulness nervousness.

Don't say you are humble, when you are bound to have your own way.

Don't say you are filled with the Spirit, unless you can show the fruit of the Spirit.

Don't say you are "all for Jesus," when you seldom give one dollar to His cause.

Don't say you'll bear anything for Jesus, when you fly into a passion over trifles.

—William D. Laumaster

WHO IS THE SON OF MAN?

Matthew 16:13-20

I. The Opinion of the World (v. 14)

1. Some say, John the Baptist

2. Some, Elijah

3. Others say, Jeremiah

II. The Conviction of the Believer

1. The Christ, the Son of the living God (v. 16)

2. My Lord and my God (John 20:28)

3. The Lamb of God, which taketh away the sin of the world (John 1:29)

III. The Answer of Jesus

1. Accepts Peter's testimony (v. 17)

2. Is the builder of the Church (v. 18)

3. Is the Christ (v. 20)

4. Accepts God's testimony (Matt. 3:17; 17:5)

—Herbert Peters

Our development in holiness of service depends on our envelopment in the Spirit of holiness.

—C. Norman Bartlett

Great Earthquake

[Continued from page 637]

God addresses His people in immortally tender words:

"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity" (Isa. 26:20, 21).

It is written that while the world of Egypt groped in the midnight of their three days' plague of darkness, "all the children of Israel had light in their dwellings" (Exod. 10:23). The sixth seal does not last forever, only for "a little moment"—just as long as it takes for God's people to wait through night until the morning.

God's people are told to expect a deliverance as sudden, as dramatic, as rapturous as a wild dream. Threatened by death, savagely pursued by death, overcome by death, they are to see that death suddenly reversed by a great act of God, which will bring back their dead from death and will place their living at once where death can no longer touch them.

"Arise dead shall live; my dead bodies shall arise. Awake and sing, ye that dwell in the dust . . . the earth shall cast forth the dead" (Isa. 26:19, R.V.).

So says the Little Apocalypse. It says, "He will swallow up death in victory" (Isa. 25:8). God's living undergo in a split second a change which makes them immune to death forever. Paul further describes that mystery, noting its place in the general chronology of the Little Apocalypse.

"Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed . . . this mortal must put on immortality . . . then shall be brought to pass the saying that is written, Death is swallowed up in victory" (I Cor. 15:51-54).

Hear the great shout which splits the sky: "Lo, this is our God; we have waited for him" (Isa. 25:9).

Mortality is a veil which covers the eyes of all flesh so that they can neither see heaven nor enter it. But that veil of mortality will be removed for God's people once and forever here in the mountain of God, which is His kingdom. They can pass into heaven without dying.

"And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations" (Isa. 25:7).

The Apocalypse of John gives a picture of the scene in heaven at the end of the sixth seal, after the people of God have been translated before the throne.

"A great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb" (Rev. 7:9). "These are they that

come out of the great tribulation" (Rev. 7:14, R.V.).

If the end of the sixth seal is to bring so glorious an event for the Church, what Christian is there who will not rejoice to see it come? What though the mountains fall and darkness descends and the earth shakes from under his feet? "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28).

Fear is for the men who beat the drums of the world revolution, who gloried over the extinction of righteousness, who tried to rid the world of God's witnesses, both Jew and Gentile. Though the sixth seal allows them their hour of triumph, it will bring them sharp and sudden terror. They will cry for cover from Him who needs only to speak to the atoms and they obey Him.

"Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" (Rev. 6:16, 17). "For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity" (Isa. 26:21).

AT THE OPENING OF the seventh seal there is "silence in heaven about the space of half an hour" (Rev. 8:1). "If thou be silent to me, I become like them that go down into the pit" (Ps. 28:1).

The last chapter of the book has come. This is the end toward which the world events written under the first six seals have been culminating. This is God's climax. What is it but an earthquake, another great earthquake, greater than that which preceded it, "such as was not since men were upon the earth, so mighty an earthquake, and so great" (Rev. 16:18). This is a counter-revolution, a divine coup d'etat, which completely overturns the forces of evil in the world, wrests the power from their hands, and vests it in a government of God's appointment.

This is what the people of God prayed for while they lay helpless under the heel of the terrible world order. Their prayers, whispered in pain, reached heaven and fed the fire there. To their prayers were added the incense of their mighty Intercessor in heaven. Those prayers ascended to Him who has promised to avenge God's elect. Now they prevail to bring the fire of heaven down to earth.

"The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (II Thess. 1:7, 8). "And the angel took the censer, and filled it with fire of the altar, and cast it into the earth; and there were voices, and thunderings, and lightnings, and an earthquake" (Rev. 8:5). Men who were afraid when they released fire from the atom should have learned to fear Him who put that fire there.

"But the heavens that now are, and the earth, by the same word have been stored up for fire [or, stored with fire] being reserved against the day of judgment and destruction of ungodly men" (II Pet. 3:7, R.V.).

This last great earthquake is pictured

not only in the seventh seal, but also in the seventh trumpet (Rev. 11:19), and in the seventh bowl (Rev. 16:18), identified always by those terrible thunders and voices and lightnings which proceed from the throne of God. Thereby God overturns the dark totalitarian state which had wound its coils like a sea monster throughout the sea of the nations, and He breaks the power of the spirit who lived and breathed in that monster.

"In that day the Lord with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea" (Isa. 27:1).

Then does God set up over the ruined world a new totalitarian state, a new world order wherein dwelleth righteousness. By the revolutionary coup d'etat of God's kingdom, the world is shaken to the feet of the Lord Jesus Christ. The blowing of the seventh trumpet carries the coronation shout.

"The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever . . . We give thee thanks, O Lord God Almighty . . . because thou hast taken to thee thy great power, and hast reigned . . . thy wrath is come, and the time . . . that thou . . . shouldest destroy them which destroy the earth" (Rev. 11:15-18).

This is the final earthquake, this revolution by which the government of the world passes into the hands of Jesus Christ. There will never be another.

"And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Dan. 7:14).

And so the great book, whose beginning and progress were so dreadful, has a happy ending. No wonder John wept for fear there was no one worthy to open the scroll.

Even so, come, Lord Jesus.

NO FEAR OF JUDGMENT

I do not expect to be judged at the last day. I have no fear of the great white throne. My case has been settled in the Court of Mercy, in which God is judge and Jesus Christ is the advocate. "There is, therefore, no condemnation to them who are in Christ Jesus." "Who shall bring anything to the charge of God's elect?" If you desire to take an appeal from this Court of Mercy to the Supreme Court of Justice you may do so. I prefer to come to God, the Judge of all, today when I may be represented by such an advocate as Jesus Christ.—A. C. Dixon.

ART THOU A SEER?

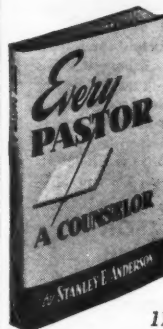
The penitent can see
With more than mortal sight;
Earth's wisdom gropes and fails
Like lame men in the night.
To penitents alone
Are heavenly things made clear:
The best of lenses is
A penitential tear.

—Max I. Reich

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Brief for Christianity

[Continued from page 625]

Christ? What is your personal conclusion regarding His claims for Himself? If you do not accept them, have you sound reasons for rejecting them—not simply the blind following of someone else who has rejected Christ, but have you yourself come to a conclusion regarding this evidence, which is laid out before us so clearly in the Gospels of the New Testament?

Surely you would not say that you do not "understand" these things, therefore you will not believe. That is not the attitude of modern man toward the physical facts of this universe, nor toward the historical data of great events. Have you ever sat down before these Gospels and really thought through what they say, really considered the Character who is here portrayed?

Gamaliel Bradford, one of the most distinguished biographers of modern times, who could read all the important European languages, a master of classical literature, gifted in music, and a lover of art, confessed that he was afraid to read the New Testament for fear it might prove that he was wrong, and his opinions would all have to be changed—and that he did not want.

In his journal for September 8, 1921, in his fifty-seventh year, Bradford wrote: "I do not read the New Testament for fear of its awakening a storm of anxiety and self-reproach and doubt and dread of having taken the wrong path, of having been traitor to the plain and simple God. Not that I do not know perfectly well that no reading would make me believe anymore. But, oh, what agonies of fret and worry it would give me; for I should be able neither to believe nor to disbelieve nor to let it alone." And yet in his same journal, under date of February 19, 1919, he cries out, "Who will tell me something of God? I know nothing about Him whatever!"

Had he only opened his New Testament and considered the life and teachings of Jesus, His death and resurrection, with the same spirit of honesty, with the same desire to discover the truth, that possessed him as he approached the study of the many great men of history into whose lives he saw so deeply and accurately, he would have found God gloriously revealed in Christ His Son.

Have you for years been inclined to disbelieve in Jesus, to refuse to believe in His resurrection, and therefore in His deity? There was one just like that in the apostolic company itself. His name was Thomas. He was so skeptical concerning the resurrection of Jesus, when the disciples told him that Christ was risen from the dead, that he said, "Except I shall see in his hands the print of the nails . . . and put my hand into his side, I will not believe."

A week later they were all together in the upper room, Thomas being with them, when Jesus stood in their midst and said, "Peace be unto you." Then He said to Thomas, "Reach hither thy finger, and see my hands; and reach hither thy hand, and put it into my side: and be not faith-

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less, but believing." Five words came from the lips of this former doubter, and from his heart—the greatest confession of Christ up to this hour which the world had known—"My Lord and my God."

Christ is nothing less than that. He is the Lord; He is the Saviour; He is God the Son. The evidence that persuaded Thomas is the evidence that is before us. This is a living option. What we do with it is of pre-eminent importance. A man's decision concerning Christ is the most important one he will ever make, for its consequences in this life are of transforming significance, and the ultimate consequences of such a decision reach into eternity. In fact, our decision will determine our eternity, for Jesus Himself said, "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him."

No one is going to force us to make such a decision. Faith in Christ is not brought about by compulsion, nor, as in Mohammedanism, by the use of the sword and the threat of death.

This is for us personally to determine in our own hearts.

We are free to receive Him; we are free to reject Him. It is a living option, and the consequences that follow receiving Him will gloriously reach into eternity, transforming, sanctifying, and glorifying our lives.

"A Dark Sky of Fear"

We are living in strange days. The world has never known such a dark sky of fear to be over humanity as just now. The future is uncertain, national problems now appear as international problems, and apparently more involved and insoluble than ever. Many institutions that have endured for centuries are now forever in the dust. Everyone speaks of an "impending crisis." Our most brilliant scientists publicly confess, "I am afraid!"

Jesus foresaw just such a day as this. On Tuesday of Holy Week, speaking on the Mount of Olives, April, A.D. 29, looking down through the ages, He said there would come a time which would be marked on earth by a "distress of nations, in perplexity for the roaring of the sea and the billows; men fainting for fear, and for expectation of the things which are coming on the world." Are not these

very phrases the ones we see in all of our more important journals today? Jesus continued, "Then shall they see the Son of man coming in a cloud with power and great glory. But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh."

Hosts of men and women, "a great multitude, which no man could number out of every nation, and of all tribes, and peoples, and tongues," have believed in Christ as the only begotten Son of God, and have received Him as their Lord and Saviour.

To millions upon millions have the words of the angel from heaven to Joseph been fulfilled, "Thou shalt call his name Jesus; for it is he that shall save his people from their sins."

The freedom from sin, the joy, the peace, the light, the abundant life, the indestructible hope, the deliverance from fear, the purity and power and forgiveness which Jesus promised to men—if they would but believe in Him and follow Him as true disciples—have been triumphantly realized and displayed in the lives of innumerable multitudes since.

Among His followers have been the famous and the unknown, rich and poor, learned and unlettered, noble-born and humble-born, young and aged, oriental and occidental, scientist and farmer, statesman and herdsman, merchant and blacksmith, slave and freedman.

All were sought with the same divine love; all were redeemed with the same grace; each was made a member of His Body; each had his name written in the Lamb's book of life; each was assured a home in heaven forever with the Lord.

From that great volume of testimony arising from the hearts of this company of the redeemed, may I refer for a moment to that of one of the most remarkable men of the nineteenth century, Sir James Young Simpson, without any doubt the greatest physician of Scotland—the first of that profession ever to be given a baronetcy. (It is to the untiring efforts of Sir James Simpson to discover something by which the awful torture of surgical operations could be prevented, that we owe the discovery of chloroform.) This is his confession:

"As a corpse moves not, stirs not, feels not, and cannot be aroused, so are all unbelievers dead to all love of God, and to everything pertaining to the wondrous gospel of Jesus Christ. Of the dread and crushing burden of their own sins their souls are not conscious, for the dead feel not. But in the infinitude of His love to our fallen race, God offers to each of us individually a free and full pardon, and life now and forever, if we only believe on Jesus Christ, His Son, whom He sent to suffer for our stead—to die that we might live—if we rely and rest entirely on Him as the all-sufficient sacrifice for our sins, as our substitute and security."

As the great apostle John once said, "If we receive the witness of men, the witness of God is greater: for the witness of God is this, that he hath borne witness concerning his Son. He that be-

lieveth on the Son of God hath the witness in him: he that believeth not God hath made him a liar; because he hath not believed in the witness that God hath borne concerning his Son. And the witness is this, that God gave unto us eternal life, and this life is in his Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life. These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God."



News Reports

[Continued from page 619]

for quite a different reason. Before the year is out, Christian leaders expect Paris to be the home of the European Bible Institute, to be founded for spreading the gospel in western Europe.

Believing that if Europe is to be evangelized in our generation it must be done by the Europeans themselves, those behind the school felt the need of such an institute late last year. After deciding on Paris as a good location, they came back to this country where they found others interested in the project.

Heading the school is Robert Evans. Members of the advisory council are Oswald J. Smith, Bob Jones, Jr., V. Raymond Edman, Billy Graham, Dawson Trotman, and Merv Rosell.

To show the great need for the European Bible Institute, these leaders point to several facts. Among the more than 400 million people in the area to be served by the proposed school, only a few hundred are studying in the handful of Bible schools now available in Europe. This compares with the ninety-six Bible schools and Bible colleges serving 140 million people in America. In China there are about three times as many Bible schools as in Europe for approximately the same population. Most important, Europe is hungry for the gospel. Formal, empty religion is losing its grasp on the people, they say, and Bible-trained leaders are needed as never before to tell the good news of salvation.

ONLY THE SICK ONES WOULD FOLLOW

A friend who was traveling in the East heard that there was a shepherd who still kept up the custom of calling his sheep by name. He went to the man and said:

"Let me put on your clothes and take your crook, and I will call them and see if they will come to me."

And so he did, and he called one sheep "Mina, Mina," but the whole flock ran away from him. Then he said to the shepherd:

"Will none of them follow me when I call them?"

The shepherd replied: "Yes, sir, some of them will; the sick sheep will follow anybody."

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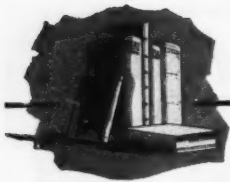
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May, 1949

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NEW BOOKS

G. COLEMAN LUCK, EDITOR

An Introduction to Christian Apologetics, by Edward John Carnell.

Conservative Christianity has for a number of years been lacking a virile apologetical spirit. There have been comparatively few who, in the face of prevailing naturalistic philosophies and liberal theological thought, have sought to give "a reason for the hope that is within us." In view of this it is exceedingly encouraging to see a group of young and scholarly evangelicals rise up and vigorously meet the enemy on his own ground. Professor Carnell's recent volume is a significant example of this. It is the first-prize winning book of the Evangelical Book Award Competition of 1948.

As the subtitle, "A Philosophic Defense of the Trinitarian-theistic Faith," denotes, the work gives a philosophical approach to the subject of Christian apologetics. According to the author, conservative Christianity is a philosophy of life, and it "competes to explain such questions as where the universe has come from, what its present meaning is, and what is the direction in which it is gravitating" (p. 7). More than any other world-view, the Christian faith is capable of answering the fundamental questions of life. It solves the universal human predicament involved in life and death, and delivers man from frustration and fear. The perennial problem of the one within the many finds solution in Christ as the Author of the many and as the principle of the one. This gives the Christian a secure basis for truth. Christ is the truth and in Him lies the intrinsic meaning for all reality. United with Christ in faith, the believer turns to the Bible, God's special revelation, to discover God's will and learn of the great blessings and privileges which are his.

In his discussion Professor Carnell treats a number of significant problems pertaining to this field. Some of these are: the problem of truth, the nature of faith, the value of natural theology, the meaning of Christian rationalism, the nature of biblical criticism, the problem of miracles and natural law, the problem of evil, the meaning of Christian theism, the question of ethics, and the problem of resurrection and immortality.

The author places great emphasis upon the Bible as the infallible objective revelation of God to man. Says he, "When he [man] appropriates the implications that are found in the Bible for life's meaning, the Christian solves the problem of common ground, the relation between science and theology, the problem of miracles, the philosophy of history, the problem of evil, the ethical one and many, and the hope of immortality and resurrection" (p. 356).

Here is a volume which every intelligent Christian ought to read. The author possesses a vigorous, perspicuous style of writing. He avoids the excessively technical terminology often found in philosophical treatises. A glossary is included to aid the reader in understanding philosophical terms.

388 pages. Wm. B. Eerdmans Publishing Co., Grand Rapids (1948). \$3.50. J. M.

A Guide to the Gospels, by W. Graham Scroggie.

This is truly a guide to the Gospels, but very much more; it is a thesaurus of knowledge.

These Gospels are not books, but pamphlets which can be read through in about ten hours, and yet, as the author says in his introduction, they contain more wisdom than can be found in all that the philosophers of the world have ever written. In view of this fact, and of the purpose for which they were written, every source of information should be employed in bringing to light the divine message to man.

As stated on the inside cover, the book has a threefold aim: "First, to present the background and origin of these writings so far as this is known at the present time; second, to set forth in detail the materials which constitute the four books; and third, to explain and expound the matters of major importance which enter into this amazing story."

Part of the Know Your Bible Series, it is indeed a handbook by which the student is put in touch with all that is vitally relevant touching the Gospels, both critical and expository.

The plan of the book can be grasped by looking at the synopsis of its contents:

A. The Gospels Viewed Synthetically, embracing the historical background of the gospel story, the geographic setting, and the persons mentioned in the Gospels.

B. The Gospels Viewed Analytically, which includes the author of each book, for whom written, the date of the writing, and the design of the writing.

C. The Gospels viewed Christologically, including prophecies of the Messiah, the two genealogies, the birth of Christ, Christ's death and resurrection, and His return to the earth.

This is followed by indexes involving subjects, persons, bibliography, Greek and other words.

664 pages. Pickering and Inglis, London (1948). 25/6. P.B.F.

Psalms, Volume One, by W. Graham Scroggie.

Part of the Know Your Bible Series, this book is intended to be an exposition of the Book of Psalms. This volume contains an introduction of 35 pages, embracing the consideration of Hebrew poetry, divisions of the Psalter, authorship and age, titles and terms, character of the Psalter, a reading scheme, and a select bibliography. These are followed by an exposition of Book One, embracing Psalms 1 to 50.

The exposition consists of an analysis of each psalm, accompanied by explanations which make clear the meaning of the teaching, followed by a fitting selection from some prominent writer, with the purpose of throwing light on the central teaching of the psalm. Revised edition.

288 pages. Pickering and Inglis, London (1948). \$5.00. P.B.F.

Preaching from the Psalms, by Kyle M. Yates.

Anyone acquainted with Kyle M. Yates' volume *Preaching from the Prophets* will approach the reading of this his latest work with anticipation of genuine profit and blessing. The author again manifests his ability to sound out hidden depths of preaching values in the Scriptures, this time the Psalms. Not only is this book of true homiletical worth, but also for expository study and devotional reading both minister and layman will find it stimulating and helpful.

203 pages. Harper and Brothers, New York (1948). \$2.00. J.M.

Secular Illusion or Christian Realism? by D. R. Davies.

"Modern man has advanced to an obsession of self-confidence"—this, says Mr. Davies, is the modern illusion of man. This illusion takes three main forms: first, the social, which is the belief in the power of man to create Utopia here on earth; secondly, the psychological form, that by means of psychoanalysis it is possible to change the permanent, underlying condition of the human soul; and thirdly, the moral or spiritual form, that by educational progress man's sense of guilt can be eradicated. Mr. Davies sets himself to deflate the human pride inherent in these ideas by pointing

to the testimony of war, psychology, and experience. These demonstrate indubitably that there is in human nature "some dark principle of perversion and corruption" (p. 33).

The sinfulness of man lies at the root of this world's troubles. It is for this reason that God became man to redeem the world. Says the author, "The doctrine of original sin is not a mere decoration, like a Gothic tracery. It is one of the foundation stones of the building" (p. 43). This doctrine is Christianity's explanation of the frustration and impotence of man in history. There is no human cure for the disease of a corrupted human nature. Only through Christ's redeeming work is it possible.

Up to this point the author is thoroughly biblical in his statements. He is a fine example of the "back to the Bible" trend in present day neo-orthodoxy. Would that he, and such like he, had come all the way! We differ with him in his view of revelation, which he considers "a communication not of doctrine, but of person and meaning." This conception greatly diminishes the value of the Scriptures as the objective revelation of God. It places biblical inspiration on a human level and makes room for innumerable fallacies. We believe that God has spoken through His Word, and that He has not stuttered in His speech!

The eschatological views of the author are lacking in consistency. He emphasizes the fact that the "eschatological hope is woven into the very texture of the New Testament" and that "if we take away from it the expectations of the first churches of a future reappearing of the Lord Jesus Christ, the New Testament would fall to pieces in our hands" (pp. 66, 67). But he limits all these eschatological references to the future heavenly state of the Christian and sees in them no significance as to God's plan for this present world. We believe that the only radical solution to this world's tremendous problems lies in the personal return of Christ, when He will come to set things right.

This brief volume is thought-provoking and instructive from an apologetical as well as theological standpoint. Mr. Davies is present vicar of Holy Trinity, Brighton, England, where the famous F. W. Robertson was vicar in the middle of the nineteenth century. This is the first American edition.

111 pages. The Macmillan Co., New York (1949). \$2.00. J. M.

I, Paul, by Lester A. Wolf.

The epic career of the great Apostle to the Gentiles is presented in an unforgettable manner in this remarkable autobiographical novel. Written in a facile and gifted style, imaginative and yet factual, scholarly but with a dramatic and popular appeal, this engrossing account will challenge and thrill the hearts of present-day believers.

308 pages, 5½ x 8¼ inches. Concordia Publishing House, St. Louis (1948). \$2.95. H.I.N.

Morning and Evening, by Charles H. Spurgeon, condensed and edited by David Otis Fuller.

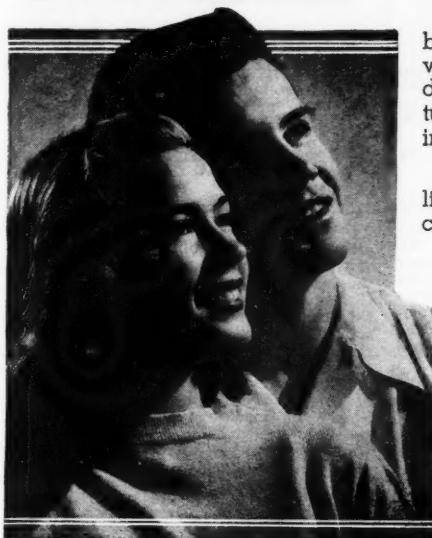
These daily devotional messages by "the Prince of Preachers" have lost none of their vitality and zestfulness during the eighty-four years since they first appeared in print. There are two selections for each day of the year, to be used, as the title indicates, at "morning and evening." So far as the present reviewer can detect, none of the beauty and inspiration has been lost in the condensation by Dr. Fuller. The volume is recommended as a spiritual tonic suitable for individual Christians or for family worship.

376 pages. Zondervan Publishing House, Grand Rapids (1948). \$2.50.

General Evangeline Booth of the Salvation Army, by P. W. Wilson.

A well-delineated biography not only of the famous leader of the Salvation Army, but of the Army organization itself. It is frank even to the extreme, revealing as it does many conflicts in the Booth family as well as their obvious gifts of leadership. Toward the end of the book the plaudits

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study our scholarly theological tomes and earnestly contend for the faith, let us remember that most of our young friends are of **average mind**, and, as someone has said, "For the average mind, perhaps a Christian novel is the best approach when trying to influence for Christ.")

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Paul Hutchens

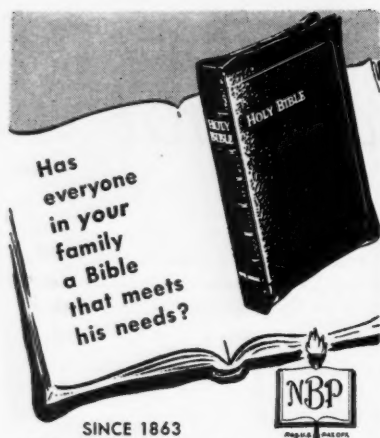
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that came to Evangeline Booth, and the organization of the Army's extensive relief work, overshadow the spiritual emphasis; but all in all it is an accurate, intimate, important record, well documented, of the history of an amazing family and a momentous movement.

264 pages. Charles Scribner's Sons, New York (1948). \$3.50. W. W. H.

Bible Picture Book for Tiny Tots, illustrated by George Benes.

Six or eight Bible stories are pictured in this pretty little book. 12 pages. 8 x 10 3/4 inches. Zondervan Publishing House, Grand Rapids (1948). 15 cents. W.F.

My Alaska Picture Story Book, by Edith J. Agnew.

A mission study book for children, presented in the form of chummy letters from "Uncle Pete." It is one of a series of graded study and reading books produced by the boards of missions and education of many denominations co-operating through the Missionary Education Movement. It gives a good picture of life in Alaska, with an occasional reference to the work of the preacher or church of Alaska. Mechanically the book is a splendid piece of work.

56 pages. 7 1/2 x 8 3/4 inches. Friendship Press, New York (1948). Board, \$1.25; paper, 75 cents. W.F.

Expository Notes on the Gospel of Matthew, by H. A. Ironside, Litt.D.

Much of the material in this volume is taken from notes printed in *The Sunday School Times* over a period of years. This has been supplemented with notes which were thought necessary for publication in book form.

The Gospel of Matthew, generally considered the most difficult of the Gospels to interpret, is ably handled by this seer among Bible expositors. Many difficult passages are made clear, being explained with a clarity excelled by none. Dispensational distinctions are clearly brought out, yet extreme positions along this line are avoided. The ordinary reader will find that time spent in perusing this volume will produce rich dividends, and it is heartily endorsed by the present reviewer.

408 pages. 5 x 7 1/2 inches. Loizeaux Bros., New York (1948). \$3.50. G.C.A.

The Eternal Why, by L. Fuerbringer.

"If ever a man was at home in the Old Testament, it was the sainted Dr. Fuerbringer," who for more than fifty years at Concordia Seminary wielded a potent influence upon biblical scholarship.

In the volume under review we have a masterly exegesis of the book of Habakkuk. The historical background of the prophet's times is clearly presented. Dr. Fuerbringer's knowledge of the Semitic languages enables him to throw a flood of light on this much-neglected book. Under the microscope of his exact scholarship new meaning and beauty burst forth in almost every verse of the four chapters. The content of the book is brought into clearer focus by an abundance of apposite references to other books in the Old and New Testaments.

104 pages. 5 x 7 1/2 inches. Concordia Publishing House, St. Louis (1947). \$1.50. C.N.B.

The Preparation of Sermons, by Andrew W. Blackwood, D.D.

This book contains twenty-four chapters dealing with the matter of preparation of sermons, embracing such vital matters as the work of the preacher, the sense of human needs, the value of textual sermons, the need for expository work. Due consideration is given to topical sermons, use of illustrations, delivery from pulpit, the length of sermons, messages for boys and girls. In this volume will be found the consideration of practically every detail that enters into preaching. The mere mention of the topics of varied interests coming from the ripened experience of a man who has been a pastor and a teacher of preachers for so many years is sufficient notice for this publication.

In the author's presentation of "The Sense of Human Needs" he states that the



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prophetic and apostolic message grew out of the great need; however, the impulse of the prophet came from God; the Spirit of God showed the prophet the great need and furnished him with the divine remedy. It should be noted, however, that no minister since the days of prophets and apostles has ever been in the place of either prophet or apostle. The minister today is one called of God, and he possesses the gift of the Spirit for teaching and exhortation. It seems to the present reviewer that no one since the days of the apostles could rightfully claim the direct message from God.

272 pages. 6 x 9 inches. Abingdon-Cokesbury Press, New York (1948). \$3.00. P.B.F.

China: A Friendship Map.

With China in the spotlight today, this map should have particular interest for Christian people everywhere. It is an illustrated map in colors, showing the main features and products of the land. The inset illustrations and descriptive text give much information about China and its people.

26 x 32 inches. Friendship Press, New York (1948). 50 cents. H.R.C.

A Call to What Is Vital, by Rufus M. Jones.

The author of this book seems to be imbued with the belief that the times are ripe for a signal advance in religious life. He is troubled by the apparent loss of religion among young people because of the expansion of scientific knowledge, as it is his belief that there is no conflict between true science and religion.

The writer does well in recognizing a need of spiritual revival. He also does well to recognize that the world's troubles are due to loss of vital Christian faith. However, he concedes that the acceptance of the evolutionary hypothesis has made it impossible to believe in the Bible as an inspired book. The serious defect of the book and the author's view is his failure to show how there can be a spiritual revival without belief in an infallible book. It must be admitted that the men and women of the ages who have left their impression upon the world have been those who drew their strength from the Bible as God's infallible Word.

143 pages. 5 x 8 1/2 inches. Macmillan Co., New York (1947). \$2.00. P.B.F.

Pagan Christianity, by W. Gordon Brown.

In this volume the author, who is a member of the faculty of Toronto Baptist Seminary, has made a real contribution to the cause of evangelical Christianity. The first ten chapters constitute an exposé of modernism stripped of camouflage and shown to be the mortal foe of the true faith. In the remaining seven chapters Professor Brown skillfully diagnoses the following widely influential cults: Pentecostalism, Seventh-Day Adventism, Mormonism, British-Israelism, Jehovah's Witnesses, Christian Science, and Unity. Each one is dealt with fairly and fearlessly. The work throughout is clearly outlined, thoroughly documented, and scripturally sound; it could very well be used as a textbook in Apologetics. This is a revised edition of a

treatise first published in 1933.
228 pages. 7 1/4 x 10 1/4 inches (mimeographed). Toronto Baptist Seminary, Toronto, Ont. (1946). \$3.00. C.N.B.

50,000 Miles of Missionary Miracles, by Lester F. Sumrall.

An American evangelist meets a young Canadian woman missionary in the Argentine during his travels in South America. A little over a year later they are married in the homeland and set out on an extended honeymoon trip which takes them all around Latin America, beginning in the West Indies, visiting mission fields and preaching the gospel. This book is the true story of their romance and their experiences and observations on the trip.

170 pages. 5 1/2 x 8 inches. Zondervan Publishing House, Grand Rapids (1948). \$2.00. H.R.C.

Empowered for Spiritual Awakening, by W. Herbert Brown.

This is a testimony concerning power from God through Christ by the Holy Spirit.

32 pages. 5 1/2 x 8 1/2 inches. Southern Bible Testimony, Inc., Bryson City, N.C. (1948). 35 cents. P.B.F.

Topics for the Young People's Society No. 12, by Vivian Ahrendt.

Young people and youth leaders are ever on the alert for worthwhile, practical topic material. This book contains sixteen well prepared, detailed topics under such interesting and arresting titles as, "It's Time to Take Inventory," "Can I Expect Guidance?" "Thinking About Flattery and Praise," "The Greatest Thing in the World." While the topics are worked out in detail, there is sufficient opportunity for the expression of the young person's own initiative. Each topic has a suggested correlated worship service.

96 pages. 4 3/4 x 7 1/4 inches. Warner Press, Anderson, Ind. (1948). 60 cents. A.K.G.

Modern Miracles of Healing, edited by David J. Fant.

This book consists of a series of thirty-odd personal testimonies regarding divine healing, with an introduction by the editor. Most of the accounts describe miracles of healing performed on the authors themselves; the remainder on persons well known to them. The purpose of the volume is to demonstrate that God still answers prayer and heals the body in response to genuine faith.

The reader is forced to acknowledge that God does often intervene and grant physical healing when medical science seems powerless to effect a cure, a fact most Christians admit or even affirm. However, when the claim is made, as is occasionally the case, that there is healing in the atonement, or when one sufferer states that he "was so thankful that during those hours no one sent for a doctor," this reviewer at least feels that the warrant of Scripture is being exceeded.

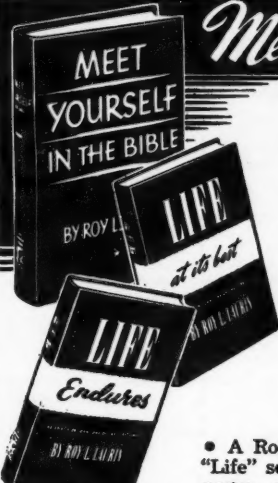
A very interesting book, and one to challenge the weak faith of most of us.

160 pages. 5 1/4 x 7 3/4 inches. Christian Publications, Harrisburg, Pa. (1948). \$1.00. J.A.S.

Parson's Sampler, by James W. Kennedy, D.D.

According to the foreword, this is an attempt to lead clergymen beyond the place where words are words, to the point where they become the language of power. The author's desire is that the material included in this book may furnish inspiration for the creation of each clergyman's own pattern for making Christ and His way known. The author declares: "No clergyman can rest until his teaching and preaching, his speaking and writing fill the day's life with new revelations of His way." Attempt is made to point out some ways for exercising a more varied and vital ministry of words. The author exhibits some special methods which may be of help to the clergy in meeting the endless needs of all types of men. An introductory word has been furnished by Dr. Frederick C. Grant, of Union Theological Seminary. For the purpose aforesaid, this book will be found of great

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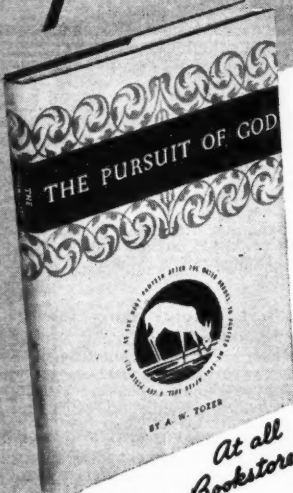
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230 pages. 5½ x 8½ inches. Pilgrim Press, Boston (1948). \$2.50. P.B.F.

Life Begins, by Roy L. Laurin.

Here is another in the "Life" series by this author—this one being a commentary on the Epistle to the Romans. It is a very full treatment, well worked out, and a thoroughly sane exposition of the epistle. There is a careful analysis of the book, the whole being divided into three sections: The Sinner in Redemption, The Jew in Rejection, and The Christian in Experience.

This is a volume well worth having. It analyzes practically every verse by itself, and in many cases treats phrases and individual words with great care. Then, too, many striking comments and pithy sayings are added by way of explanation and illustration.

529 pages. 5½ x 8 inches. Van Kampen Press, Wheaton, Ill. (1948). \$3.50. J.A.S.

Staying Married, by Erdman W. Frenk.

An excellent little booklet, on a topic of vital importance in present-day America. It is well written, and presents sanely the basic reasons for the sanctity and permanence of marriage. Of particular value to Christian young couples, both before marriage and after.

48 pages. 3½ x 5½ inches. Concordia Publishing House, St. Louis. 20 cents. J.A.S.

Christian Delinquency, by Robert James Devine.

This little book takes up the problem which is usually referred to as "juvenile" delinquency, and argues that "adult" delinquency would be better, and perhaps "parental" delinquency better yet. In chapter four, however, he argues that the Church is largely responsible for the current phenomenon of our youth running wild, and labels the disease "Christian Delinquency."

Perhaps Christian leaders — preachers, teachers, evangelists and others—would do well to read this little volume, that they may be aroused to the situation, and be the better prepared to deal with the problem of reaching the young for Christ.

96 pages. 5½ x 8 inches. The Inter-County Leader Publishers, Frederic, Wis. (1947). 75 cents. J.A.S.

The Best of John Henry Jowett, edited by Gerald Kennedy.

John Henry Jowett is generally known as one of the greatest preachers of recent times in the English-speaking pulpit. His sermons, which strongly reflect his burning passion to proclaim the good news to needy men, have for some time been in great demand both by ministers and laymen. The beautiful literary style and clear organization of his messages makes them especially appealing to students of homiletics.

This work is a compilation of sermons, meditations, short addresses, prayers, Bible studies and lectures culled from twenty-one books. Included also is a brief biographical sketch of Dr. Jowett. The publication of this book meets a definite need in that Jowett's works are becoming increasingly difficult to obtain.

167 pages. 5½ x 8 inches. Harper and Bros., New York, N.Y. (1948). \$2.00. J.M.

"An Highway Shall Be There," by Canon R. H. A. Haslam, M.A., D.D.

Canon Haslam, active in the Canadian Keswick Conferences, beautifully portrays eleven (eleven chapters) phases of lofty Christian living in "An Highway Shall Be There." The "highway" is none other than Christ Jesus. His own words being, "I am the way, the truth, and the life; no man cometh unto the Father but by me." The book has a very timely and interesting message.

Saul met "the Way" on the highway to Damascus, following through until, at the end, he (now Paul) could say: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth



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This book is not of the heavy-reading theological style; it makes restful reading, which can be enjoyed by the laity and clergy alike. A pastor of long service should know how to present his subject matter to the people, and this, Canon Haslam has done.

135 pages. Evangelical Publishers, Toronto. \$1.50.

The Daily Sacrifice, by H. A. Ironside.

Another small but choice book of daily meditations on the Word from Dr. Ironside, a companion to his earlier volume, *The Continual Burnt Offering*. There is a page for each day of the year, containing a Scripture verse, an inspiring comment by Dr. Ironside, and a selected poem. Highly commended, especially for use at the family altar.

374 pages. Loizeaux Brothers, New York (1948). \$1.50.

The Plight of Freedom, by Paul Scherer.

The author of this volume is deeply concerned about the situation in which the world finds itself following the world-shattering developments of the past thirty years. He feels that men by their selfishness and lovelessness have prevented God from doing what He would in His universe, and that they have lost much of the freedom which once they enjoyed. He sees the freedoms of the gospel, which constitute the source of all true freedom, as rooted in the following truths: (1) The sovereignty of God; (2) the dignity of man; (3) the written Word and the incarnate Word; (4) the brotherhood of redeemed men; and (5) the eternal purpose of Christ. He sees the task of the Christian Church to be the achievement of oneness and of freedom for all men, and feels the Church is failing miserably in the accomplishment of this task.

Although to many the premises stated and the conclusions reached may at times appear to be somewhat out of harmony with the declarations of the New Testament, yet he says many things which are not only true, but which need desperately to be said and emphasized. For example, we Christians certainly need to be reminded that we have a duty to perform, that it calls for sacrifice, and that God is no respecter of persons.

227 pages. Harper and Brothers, New York (1948). \$2.50. J. A. S.

Notes on the Parables of Our Lord, by R. C. Trench.

This is an abridged "popular edition" of a noted work by a renowned Bible scholar of the past century. While a considerable portion of the original volume has been eliminated, the result will probably be more satisfactory to the average reader, since all references in foreign languages have either been translated or omitted, while detailed statements of erroneous views, with the refutations, have also been left out. The present edition will be of real help to those who wish to study or teach the parables, and is commended to such. At the same time, although there is no question as to the doctrinal soundness of the great Archbishop, yet his interpretation of certain parables, such as that of the leaven, the hid treasure, and the pearl, is unsatisfactory.

211 pages. Baker Book House, Grand Rapids (1948). \$2.50.

Course of Study for Christian Schools, prepared by the Educational Committee of the National Union of Christian Schools.

This is a book which should be read by every teacher and administrator of Christian elementary schools who has been trained in secular colleges or normal schools. It presents the Christian philosophy of education and applies it to objectives, subject content, and suggested materials in an arresting manner. It presents a God-centered viewpoint, which is sadly lacking in the teacher's preparation.

378 pages. Wm. B. Eerdmans Publishing Co., Grand Rapids (1947). \$5.00. H.E.G.

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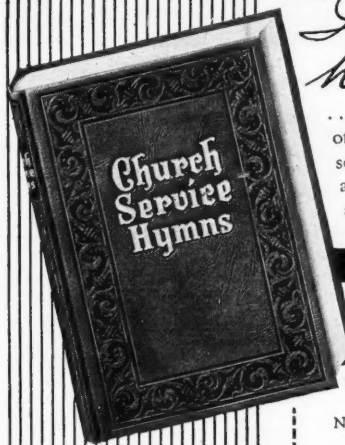
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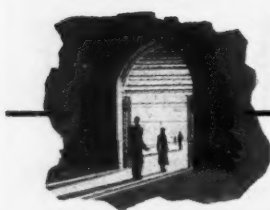
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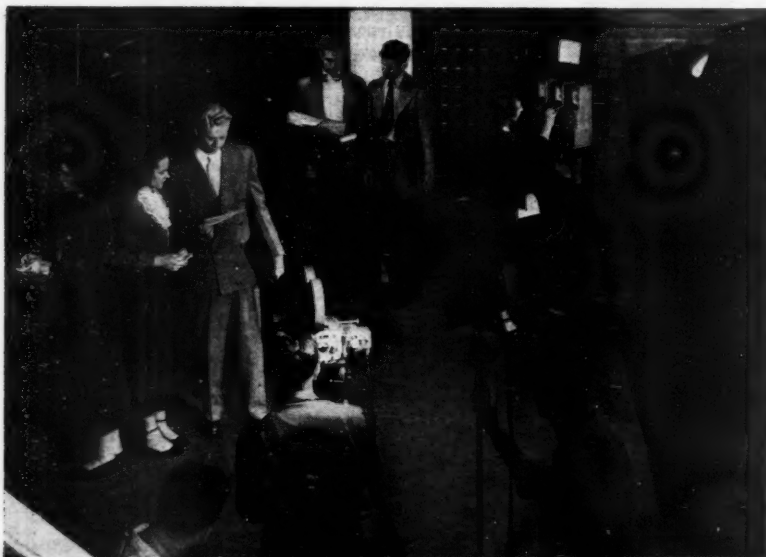
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INSTITUTE and ALUMNI

ELISABETH FLETCHER, EDITOR



They follow on . . . (Below) They'll provide the music.

Alumni Are Coming Home

A refreshing taste of "the school that D. L. Moody founded" is in store for the thousand alumni who are expected to take advantage of the second annual Homecoming on Tuesday, May 10. According to Alumni President Lawrence Pearson, everything from class reunions to a preview of MBI's new student film will be on the program.

Beginning at 9:15 in the morning, alumni may select Bible Synthesis, Greek Exegesis, or Missionary Principles and Practices to brush up on their study; with History of Doctrine, Homiletics, Music Composition, and Practice Preaching at 10:15.

That afternoon, Homecomers will par-

ticipate in the WMBI hymn sing in Crowell Hall lobby at 1:00. Then at 2:15, class reunions will be held with special recognition for graduates of '09, '19, '29, and '39; followed by early motion pictures from MBI shown in the Lecture Room at 3:30 P.M.

Climaxing the day will be the annual Alumni Banquet in the dining room at 6:15 P.M. On the schedule are special music by the Moody Chorale, a message by Dr. P. B. Fitzwater, and the preview of "They Follow On," thirty-minute documentary film on Institute student life produced in full color and sound.

Busmen's Holiday

Most pastors find that the two quietest

weeks in the year are those that begin after the evening service on Easter Sunday. This year, fifty preachers are taking advantage of their annual breathing spell by enrolling in a refresher course at the Institute from April 19 through May 6.

Called Postgraduate Course for Preachers, these eighteen days are slanted at aiding pastors in their responsibilities in pulpit, parish and personal living. The curriculum of eight subjects is so arranged that the men spend only two Sundays away from their churches and still manage to squeeze in almost three weeks of hard study.

Though men are enrolled only on the basis of their pastoral experience, the atmosphere of the course is strictly scholarly. Teachers of all subjects are regular members of the Institute faculty and staff. Dr. William Culbertson heads the list with his series of eight lectures on "The Personal Life of the Pastor."

Reminiscing in Ethiopia

With MBI alumni fellowships springing up all over this country, it perhaps is not surprising that the fever has spread to other parts of the world as well. Last February 3, a group of alumni in Addis Ababa, Ethiopia, got together for a fellowship dinner in one of the hotels where "we did reminisce, of course." The party included Norman Couser '30, Dr. Robert Bell '42, and Mrs. Bell, Mr. and Mrs. A. Ahlman (Eva Johnson '41), J. Marie Cilley '44, Vonna Biddle '44 and '45, E. Lucile Wickstrom '45, Mary Haney '44, and Ruth E. Sundeen '47.

For Women Only

Believing that effective women missionaries, and even pastors' wives in this country, should be prepared for all emergencies, Edna Gilbert has joined the staff of the Institute to teach home nursing. From her sixteen years' experience as a nurse, she will assist Ella Wubbena in teaching the women the know-how in treating everything from broken legs to croup. Miss Gilbert is a graduate of Samaritan Hospital School of Nursing in Troy, N.Y., and did postgraduate work at the School of Nursing at Simmons College, Boston, Mass. Three years at the Bible Institute of Los Angeles completed her education.

In the Old Tradition

Leaving all thoughts of classrooms, libraries and exams behind them, forty-four members of the Moody Chorale stowed their suitcases in a bus late in April and headed eastward. For their annual spring concert tour, the group is making the rounds of sixteen churches in thirteen states and Canada, singing the favorite church music of America.

"Outstanding names in evangelical music have always been linked with Moody Bible Institute," declares Don Rustad, leader of the group, who is also musical director of the popular network program "Clubtime." Under his direction, the Chorale is striving to keep up that tradition.

This year's program concentrates on giving audiences an overall picture of American church music. Hymns, anthems, gospel choruses, chorales and

Moody Monthly

spirituals are all included. The group runs the gamut of musical tastes as it sings "Holy, Holy, Holy," by Dykes-Ringwald, and then shifts to "Joshua Fit the Battle of Jericho."

A girls' trio, a male quartet and a brass ensemble keep the concert varied; while Barbara Lindquist, soprano from Minnesota, and baritone Charles Will, of Fort Wayne, Ind., highlight the program with occasional solos. The singers return to the Institute early in May, but popular demand has promised them a week-end tour of churches in Indiana and Michigan later in the spring.

End of the Beginning

Eighty-nine maroon-gowned students marched across the platform of Torrey-Gray Auditorium at the Institute on April 21, paused to receive their diplomas, and thereby began a new life. Official culmination of their studies at Moody had begun earlier in the day, with class day exercises at 10:30 a.m., featuring Ruth Atkinson, of Athens, Pa., and Daniel Zimmerman, of Chautauqua, Ill., as class speakers. Commencement was held that evening at 7:45, with Dr. Charles Ferguson Ball, pastor of the First Presbyterian Church, River Forest, Ill., admonishing the class about their future lives.

The graduates left the auditorium that night with their eyes on various goals. Some will be pastors; others, evangelists, rescue mission workers, or Christian education directors. Many will scatter to Africa, Brazil, China, Colombia, France, Germany, India, Indonesia, Island World, Italy, Japan, Latin America, Philippine Islands, Tibet and West Indies, for service as missionaries.

God and the Engineers

Charley had always been considered a little queer. Oh, sure, he was a good enough engineer—you have to be good to keep a job at a big aviation company out here where competition is keen. Everyone respected him for the work he could turn out. But he was always different from the other engineers.

You see, Charley was queer about religion. To him religion was like eating and sleeping—something essential to life. To him there wasn't a thing peculiar about the Bible and its claims that God had created the world. Whatever the Bible said was true, according to Charley.

Well, that wouldn't have been so bad if he had kept his ideas to himself. But he was always talking about the Bible, and trying to get the fellows to come out to church with him to hear some evangelist that he knew they'd enjoy. No one ever went.

One day he came in with that special gleam in his eye that could mean only one thing—another evangelist was in town. You know the old line—used to be the best lawyer in Brooklyn until he got saved and now he was attracting crowds by the million, practically. Sometimes they were ex-engineers or ex-Catholics or ex-football heroes. We used to want to say, "So what?" Charley never seemed to understand why evangelistic lingo didn't appeal to us.

But this particular day he had a new angle. "Ever seen a man send a million

volts through his body?" he wanted to know. "Ever seen an egg fried on a block of ice? Ever seen solid metal rings defy the laws of gravity and float through the air? Ever heard music shot across the room on a beam of light?"

Frankly, it sounded intriguing. But coming from Charley meant there was a religious tie-in somewhere. He admitted it. "Sure, it's religious. It's called 'Sermons from Science'—put on by scientists from Moody Bible Institute. They'd like to give you a private showing at their laboratory in West Los Angeles."

In that case, we figured maybe it was worth trying. When people are willing to give you a private demonstration that involves four thousand pounds of laboratory equipment—as Charley said—it would be a little rude to refuse to see it. Besides, they might have something worth while—and it wasn't in a church.

That night, eighty of us filed into the Moody Institute of Science, and don't think we weren't skeptical. When we saw the platform covered with various complicated-looking gadgets, we settled back for another wasted evening with an amateur demonstration. But we were wrong.

When that young evangelist—there

wasn't any denying that he was an evangelist as well as a scientist—finished his snappy commentary and his neatly handled demonstrations, we were sold. This George Speake was an engineer in his own right. He was also a man who knew God—a God that we wouldn't mind knowing ourselves.

Since then, things haven't been quite the same down at the plant. The next time Charley invited us out for a "Sermon from Science," we ended up with a crowd of 250 men and their wives. You see, we've sort of forgotten that his ideas on religion are queer. A lot of us have exactly the same ideas now.

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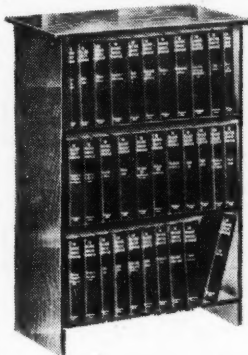
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Passport to Europe [Continued from page 648]

been to find a suitable third speaker, whose voice does not resemble one of the others. When we did have one, a student in our Bible institute, he graduated and left us. Also the woman mentioned has very poor health and was laid aside for three months.

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land, Luxemburg, England, Germany and Holland, as well as Belgium. More than a hundred persons have asked where they can buy Bibles, or have ordered them from us. Some say they have wanted one for a long time, but didn't know where to get it. Others ask questions which indicate deep spiritual hunger. Some of the expressions of appreciation are so warm that they would sound insincere if translated literally into English. Here are a few extracts, chosen out of many such letters:

A man in a suburb of Brussels writes thus: "I listen to your broadcast on Radio Luxemburg as much as possible and with great interest. The first time I heard you I wanted to turn off my radio, saying to myself, 'Just another talk.' I did not do so, as your voices were really so friendly that I kept on listening, and now I always listen with great interest, although I have had no faith for the last twenty years. I am now thirty years old. I have never had much opportunity to read religious works; this is not entirely my own fault, as I have been very sick. I had asthma during all my youth and it is now comparatively bearable. Your talks really do me much good and are very interesting. Have you not some books of moderate price which you could sell me? I cannot afford much, as I have been three months without work." No time was lost in sending this listener information about the Bible and a selection of good Christian literature.

A cultured gentleman from central France: "I was during the winter of 1946-47 an assiduous listener to your broadcasts which, I must admit, did not leave me indifferent. I remember that I wrote you at that time to request a Gospel of John. I had to interrupt my regular listening to your talks because of a long stay which I had to make in another country. I have reflected much on Christianity and remain skeptical. Returning to my own country I heard your broadcast of January 8, 1949, and upon your invitation to your listeners to confide in you, I am taking the liberty of writing you in the uncertain hope that you can enlighten me concerning the path of faith." Then follows a long description of this man's difficulties and doubts, for he is not even convinced of the existence of God and finds Spinoza's Pantheism more logical. He knows the various arguments for the existence of God, but seeks to defeat them. We wrote him a five page letter and can only pray that God will work in his heart.

A Belgian listener writes: "We do not go to the church (Catholic) any more, but we believe firmly in God and I teach my children the fear of offending God. Please tell me if I do right or wrong not to go to the Catholic church. We do not believe in the priest and the nuns any longer. I am writing to you at the request of my little boy, who is not yet six years old, but who can read already although he cannot write very well. I also have a child of four years and two daughters, fifteen and sixteen." Unfortunately, there is no Protestant church within many miles of this home, so they cannot attend gospel services.

From a miner in the south of France:

A HIGH PLACE

Psalm 46:7

Sara Ann Wilson

John D. Bacon

1. A - bove the noise of earth, A - bove its woe and
2. A - bove the things that vex, The bur - dens so com -
3. So high a - bove the din Of con - flict and of

dearth, A - bove its toil or mirth, I have a
plex That har - ass and per - plex, I have a
sin, And thoughts of self with - in, This sweet high

place; 'Tis found in Christ a - lone, Who now is on the
place; 'Tis found in Christ, my Lord, And in His pre - cious
place; 'Tis there I find my peace, My free - dom and re -

throne; In Him I hide at home In this high place.
Word; True peace He doth af - ford In this high place.
lease, And all my fears do cease In this high place.

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"I have been able to hear your broadcast only twice, on Christmas and New Year's Day, when we did not have to work. The rest of the time I work in the mine from 7:00 A.M. to 3:00 P.M. and when I reach home your broadcast is already finished. I do not write for myself alone, but also on behalf of my two hundred and fifty comrades who would like to listen to you. I ask you, therefore, to request Radio Luxembourg to delay your broadcast so that we can hear it, say at four o'clock." We did not consider it wise to change the hour of our broadcast, but we hope to begin in the near future to send it out from Monte Carlo at another hour so that these listeners and many others who cannot hear Luxembourg, can be reached.

A young girl in a country village in the heart of France wrote to us for the first time on December 6, 1947, and told us something of her history. For ten years she had not been interested in spiritual things—ever since she took her first communion in the Catholic church. Then she received a little booklet from a woman representing Jehovah's witnesses and this started her thinking. Thereafter she bought booklets from Catholic bookstores, and so was in a very muddled state of mind when she wrote. We, of course, recommended the Bible, and she lost no time in buying a New Testament and read it through twice before replying.

There ensued a rather voluminous correspondence in which she asked us a great many questions, showing deep thought and real spiritual concern. Her latest letter says: "It is now a little more than a year since my interest in spiritual

and religious questions has become so great. To be sincere I must say that it was not the reading of the New Testament alone which changed so many things in me, because a number of your letters have helped me to understand better and to realize that we need a Saviour. I believe that it was at that time, in March or April, 1948, that I accepted and loved Jesus Christ as my Saviour and Him alone."

The above letters show how vital this broadcasting work is and how many souls can be reached by it who otherwise would never hear the gospel. These letters also indicate how much prayer is needed for wisdom in writing the programs and in replying to the letters of listeners.

After our broadcast had been on the air for some little time, the Lutheran Laymen's League began to broadcast their well-known program "Bringing Christ to the Nations" on the same station, and this was later followed by a broadcast in French. It was our pleasure to help this worthy group to make arrangements to broadcast in German also, and now they are sending the gospel out in Russian, Polish and Slovak as well. They have also seized the opportunity to broadcast in English, French and Spanish on a commercial station in Tangier, North Africa, just across the Strait of Gibraltar from Spain. An attempt was made to broadcast the same program in Arabic, but this caused a near riot and had to be dropped.

Still later the Seventh-Day Adventists began broadcasting on Radio Luxembourg and are now sending out their pro-

gram, "The Voice of Prophecy," in English, French and German. They call their program "The Voice of Hope" in French and offer free correspondence courses to all listeners, in which their denial of eternal punishment is set forth with much detail. These people are very zealous and put us to shame by their intensive action. They are now installing studios in their church in Paris, equipped with the latest and most expensive recording apparatus and are broadcasting in French, at least, on Radio Monte Carlo. This station has resumed commercial broadcasting more recently, and the Lutheran Hour is also going out in French and Italian on its three wave lengths. We have just learned that a Pentecostal group is also going to broadcast, beginning in April, from Monte Carlo.

In view of the seriousness of the times in which we live and the apparent nearness of the Lord's return, we have felt that we must also seize every opportunity to get out the true gospel on the air, uncompromised by the errors of legalism and denial of hell of the Adventists, or the insistence upon baptismal regeneration of our friends the Lutherans. Consequently, we are making arrangements with Radio Monte Carlo to broadcast our programs in the near future, even though we have never yet been able to cover all our expenses for the broadcasting on Radio Luxembourg. We believe that God would have us seize this opportunity, and we trust Him to put it upon the hearts of His children to support this effort.

The only other commercial station in Europe, Radio Andorra, refuses to accept Protestant broadcasts, and all the state-controlled stations in the other countries allow only a very limited amount of Protestant broadcasting. This is often in the hands of liberals. In Belgium, fifteen minutes a month is given to all Protestant groups combined, on each government station. In France, a Sunday morning service of one-half hour's duration is broadcast, but usually contains little gospel. In Switzerland, one hour a week is given to the broadcast of a Sunday morning service, which is far too little. Holland and the Scandinavian countries fare much better, but the need is far greater in the Catholic-dominated countries of Europe, though the opportunities are so few.

The gospel can be sent out in Spanish from the commercial station in Tangier, covering most of Spain and all Spanish Morocco, whenever we are in a position to assume the added responsibility. Miss Joy Ridderhof, of Gospel Recordings, has promised to supply without charge all the fifteen or thirty minute Spanish gospel programs needed. We wait upon the Lord for His enabling in this advance, for not only must radio time be bought and programs provided, but there must be a Christian group capable of giving spiritual counsel to handle the correspondence with the listeners.

The opportunity is great, for the radio missionary goes where other witnesses are denied an entrance. God grant we may not let the opportunity slip.



Destitute Christians Need Your Prayerful Co-operation **NOW!**

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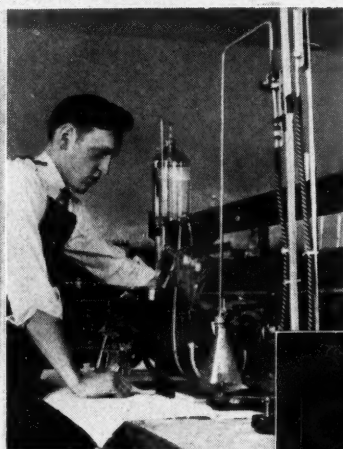
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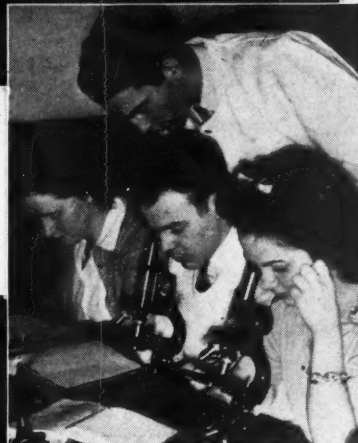
On this rock foundation, growth has been steady and rapid. In 1923, HOUGHTON received from the Regents of the University of the State of New York a temporary charter, made permanent four years later. Admitted in 1935 to membership in the Middle States Association of Colleges, she later was admitted to The American Council on Education, The Association of American Colleges, and was approved by the American Association of Medical Schools. HOUGHTON graduates therefore hold degrees recognized at par the nation over.



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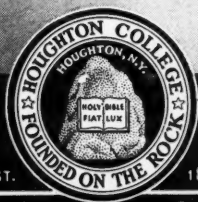
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